

W. K. Brown

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Young Friends Number



Growing and Serving
From Out the Guardhouse
Youth in the Traces
Why They Are Friends
Youth's Quest for Truth
We Must Follow Further
Basis for Real Fellowship
Bird's-eye View of Activities

Service Committee Sketches
On Calling Our Joshuas
Jamaica Shows Heroic Spirit

Youth in the Traces

BY ELIZABETH BORING

HERE is our local meeting, yearly meeting, and Quakerdom at large; a Christian Society, a church for all ages and made up of all ages. Every individual, big, little, old and young is a constituent part of the whole and must have a share in the responsibility and activity if we near the ideal of such an organization. Why should there be even a suggestion that there are two camps in the main body, the youth and the adult, and that they sometimes question each other and that they sometimes suspect each other of monopoly and domination? "For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him." (1 Cor. 12:14-18.) From the cradle roll to the adult, every department of the Bible School, every organization and activity, is but an integral part of the whole church—none is complete within itself.

By nature the situation lends itself to misunderstanding. The young people are young and immature, the adults are older and some of them, post-mature. I am inclined to sympathize with youth because one can hardly be responsible for what he is not yet mature enough to understand and appreciate. The adult has passed through, clear through, what youth is now experiencing, and to a greater or less extent has lost the point of view of youth. However, it is not our purpose to point out the possible points of friction, but some ways by which our Society may function more effectively as followers of Jesus and in transforming the kingdoms of this world into the Kingdom of God.

First and most fundamental is attitude; "children obey your parents"—elders. Youth must have an attitude of respect and reverence for age and experience. In the spirit of Jesus, sit at their feet, not to criticize, but to learn and catch the spirit of Christ if it be

present; not accepting without question what is told you, but in all honesty of mind and heart seek with their help to find the truth. In Bible days the father had the power of life and death over his children. Doubtless they often used such power. In certain periods of the Christain Church elders and church authorities held and executed the power of spiritual life and death over their spiritual children. But, . . . "ye fathers, provoke not your children to wrath; but nurture them in the chastening and admonition of the Lord." If parents and elders are to be obeyed they must be worthy of it.

The church of tomorrow, or any other day cannot be "canned" and expect to leaven the world with the gospel. Canned goods spoil soon after being exposed to the air. The youth of today, which is the church of tomorrow, must be seasoned first of all with a perfect confidence in the church. If there flows out from the adult members an attitude of sympathy and understanding, the periods of questioning and doubting, which are only natural elements in the development of real character, will prove to youth's advantage because then it will be governed by an inner source. It will act as a distinct personality and not as one superimposed upon it by another. In it the gospel of Jesus has had a fair chance to captivate the whole person; mind, emotion and will, all brought freely into play.

The church of tomorrow is anxious to make practical the life and teachings of the Master. With an attitude of Christly sympathy and understanding, counsel and encouragement, the church of today will know the supreme joy of producing a more perfect church for tomorrow. That, I believe our Society is endeavoring to do. I well remember one man in my own experience at the home meeting who always had his eye upon youth. Every Sunday and between times, he would go out of his way to express an appreciation. That man stands out as a lighthouse in my experience.

But we wish to discuss this church building, not from the point of view of the adult so much as from the standpoint of youth itself. Our Christian Endeavor at Central City has been experimenting on something this winter that I think might prove helpful in building the young people into the church just at the age that means so much in making good, bad, or indifferent members, and in preventing losing them entirely.

The program committee outlined a program for the winter that might bear the general title, "A Church Survey." Edgar T. Hole was here at the beginning and explained the organization and work of the Five Years Meeting. Then followed: two lessons on Early Quakerism; a study of the Yearly Meeting Discipline in comparison with those of other Yearly Meetings; the relation of the Young People's group to the Sunday School, the meetings for worship, the monthly meetings for business, and the whole program of the church, —missions, finance, etc. Last Sunday evening a regular monthly meeting was conducted by the young people with the reports of the various departments being presented by persons previously appointed. These reports were upon the actual work being done. Next Sunday the leader will report on the survey she has made of the membership of the local meeting. There will be a discussion on the problem of non-resident membership.

This is only a skeleton outline but can be adapted to any local situation. It will familiarize our young people with the work of the church and if we can get them to find out for themselves instead of being told with great admonition and exhortation, I believe it will be of far greater value to them.

Central City, Nebraska.

Certainly one must believe in something. One must believe in God or one cannot pray; one must believe in himself or one cannot work; one must believe in his fellowmen or one cannot love. Whoever wishes to be saved, it is above all necessary that he believe both in Christ and himself, with an assurance strong enough to become a ground for action, so that he may be able to pray and love and work.—*The Christian Century*.

Men must believe something with their whole souls if they are to make much progress in saving their own souls, or enriching their lives, or lifting the world.

Only Two Months

Only two months remaining during which to send to the treasurer the balance needed to meet our pledges to the united work of the church.

On February 1 the amount received to apply on the Foreign Board budget of \$96,603.54 was only \$52,337.23.

\$ 44,266.31

is the balance to be raised by March 31, 1927. The temperature in January fell \$1028.66 below December's receipts for foreign missions.

Did Some Friends Forget?

We have promised to meet these obligations to our missionaries before the end of the year. Remember to keep the temperature rising during February.

**AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS**

101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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On Calling Our Joshuas

AN impressive lesson sometimes overlooked comes to us from the annals of Moses. In estimating his great qualities of leadership we are wont to emphasize those traits of character and capacity which focussed in the outstanding achievement of leading a servile people from bondage and welding it into a nation on the basis of religion and law. There is another chapter, however, that gives the climax to his career. Before retiring from active leadership, while still in the heat of the day, he called his successor to posts of responsibility. Here showed the real leader. How inadequate and purposeless the work of Moses without a Joshua in training to carry on the task toward completion!

How Moses longed and prayed to go over into his people's heritage! But he knew it could not be. With all his nobility of character and his capacity for leadership, he had shown certain limitations that disqualified him for the further service. Moreover, the task ahead required a different kind of capacity and the aggressiveness of a younger leader. This situation Moses accepted. Instead of repining, he threw himself heartily into preparations for making the work continuous and progressive. He called Joshua, charged him with responsibility and encouraged and strengthened him.

There are always promised lands on ahead which those who have served well their day and who are still serving it, may not hope to enter. But they must be entered if the causes for which the present leaders have labored, are to continue to advance. We must continually be seeking out our Joshuas and linking them up with the present task, preparatory to crossing tomorrow's Jordan.

This is particularly true in the work of the Society of Friends. At its best and truest it calls for deep spiritual insight and moral venture. It implies the spiritual daring of the explorer, ever seeking new roads into the land of promise. Sticking to beaten paths is no more in keeping with true Quakerism in 1927 than it was in the days of George Fox. Now it requires the spirit and quality of youth to dare new ventures. It has often been called to our attention that our early Publishers of Truth were for the most part in their twenties and early thirties. How many of our present day leaders are from this group? Are we still calling our Joshuas?

In one of his recent tabloid essays, Glenn Frank admonished his readers to beware of the cramping conservatism of middle age. Looking forward, youth dares, and looking backward, age is even willing to take a chance, he finds, but middle age, under the weight of the present responsibility is inclined to be cautious and play safe. There is needed, of course, the balance of a proper conservatism,

but "safety first" is no slogan for enterprises of the spirit. Unless youth is teamed up with maturity there will be too little of spiritual exploring.

We believe that English Friends appreciate this fact more than do we over here, if we may judge by their practice. On their committees are found the young Friends sitting side by side with their elders, and they are encouraged to express freely their viewpoints which are carefully considered. There is even a more impressive proof. In London Yearly Meeting the heaviest responsibility and trust relate to the station of elder. Theoretically this is true with us, but in practice the initiative and spiritual leadership in our meetings have been loaded largely onto the pastoral ministry. In England the elders have general supervision of the ministry, guiding or restraining and seeking out and encouraging new gifts; and since youth is better qualified in some respects to speak to youth, young Friends are named as elders.

One needs only to look through the directories of our various Yearly Meetings and of the Five Years Meeting to see that our young people are not identified with our active, responsible work as they should be. There is too great a preponderance of gray heads—and bald ones—in our councils and conferences and in our meetings for business. We are not inclined to lay all the responsibility for this on the older Friends, for a part of it rests with the young people themselves. However, it is not a question of fixing responsibility for an undesirable situation, that should occupy us, but suggesting how it may be overcome.

To the young Friends we would say: Apply some of that venture and courage that belongs to youth, toward winning your way into the councils and confidence of your meeting. Don't hold aloof in criticism, or worse still, in indifference. Present procedure may not altogether appeal to you. Very well—show yourselves faithfully concerned and sympathetic, and cooperate just as heartily as possible. Acquaint yourselves with the work of the local meeting and with that of Friends at large and identify yourselves with it helpfully. Thus you will earn your right to hearing and recognition, and may then help direct the Friendly purpose into what appear to you to be more constructive efforts. The work of the Society of Friends is the first charge upon your devotion and loyalty. Help make that work what it ought to be.

On the other hand we would remind our older Friends that they must not expect our young people to fit themselves placidly into our old harness. They will see new tasks that appeal and will sometimes wish to do old tasks differently. We may not always quite understand them but we must give them our confidence and encouragement.

Theirs is the responsibility of taking their promised land and we should say to them as Moses said to Joshua: "I will be with thee."

Our Young Friends Board is the tangible expression of our young people's identity with the work of Friends. We should support it generously and enable it more and

more to inspire young Friends with loyalty to our Christian ideals and to show them how to shoulder the burden of helping the Five Years Meeting to make those ideals real among men. In this issue a representative group of our younger Friends speak to us. Do they not encourage us to a renewed determination to call our Joshuas?

Growing and Serving

BY THE YOUNG FRIENDS SECRETARY

THE Young Friends Movement—the Young Friends Board. What do those names stand for? What is it that the Young Friends are trying to do? And what are they actually doing? Repeatedly we have been asked that question, and repeatedly we who are privileged to work on the Young Friends Board ask ourselves that question. For it is only as we constantly seek for light and for answers to our questions that we are able to grow and serve. Perhaps with no other Board of the Five Years Meeting are the immediate results of efforts made so intangible as are those of this one. A brief survey of its history and present activity may help to discover whether the efforts of the youth of Quakerism have been bearing fruit.

The Movement began with the general reawakening among Friends which came in the early years of the nineteenth hundreds. This awakening came first among young Friends in England and Ireland, and found expression through denominational study, social life, in conferences, pilgrimages, discussion groups, opening of closed Meetinghouses, and ministering to the needy. The interest spread rapidly to Australia and America, and through an interchange of visits new life permeated the eastern part of our country.

The Christian Endeavor Movement seemed best to meet the needs of the great numbers of Friends who came into the Society under the influence of the Revival Movement, so C. E. Societies sprang up rapidly and came to be—and have continued to be—the chief form of organized activity. Its emphasis on church loyalty led great numbers of the young Friends to a desire to know more about Friendly principles and practices, and there arose a concern that Friends should take their place with other denominations.

These considerations and the desire for a greater feeling of unity and fellowship between the widely scattered groups of Friends led two young Friends, Lillian E. Hayes and Thomas E. Jones (now President of Fisk University) to gather an interested group about them, and in 1910 a general representative body of older and young Friends met in conference. This Conference has since been an annual gathering, and has become the mecca for young Friends everywhere, for here they have come from many countries. Two years later an official organization was effected and the Young Friends Board was recognized by the Five Years Meeting, appointing an Executive Committee to officially carry on the further work for the young people. During the five years following, this Committee developed plans and policies for the Young Friends work.

Since the majority of our Friends meetings have the C. E. Societies, special attention has been given to the strengthening of that work. Supplementary topics have been prepared for that group and for other groups as well. The Board of Young Friends is represented on the International C. E. Council, and Christian Endeavor conventions and rallies have given Friends a place. Study Classes and Fellowship Groups have been organized, and many suggestions sent to groups all over the Five Years Meeting in response to calls for such help. Through these groups efforts are made to acquaint the youth of the church with the principles for which the latter stands, and to point them to opportunities through which they may give self and service. As much as possible, work is carried on from the Central Office through the Yearly and Quarterly Meeting Young People's Superintendents or C. E. Presidents. In most in-

stances these are very busy young people with full time duties aside from Young Friends work. Earnest efforts have been made to have some group activity or organization in every local meeting.

A great deal of work has been done through a Vocational Bureau in helping young Friends in schools and colleges in choosing their life work, and in keeping before them the Christian ideals in regard to all work. Through the office a Teachers' Fellowship has been directed, endeavoring through literature, correspondence and conferences to assist teachers in carrying the message of Christ to the boys and girls under their care; and also to assist them in securing positions in Friends Schools or in Friendly communities where they can retain contact with the work of the church. Attention has been given through correspondence, visitation work, and conference to helping High School age boys and girls develop Christian character and a proper evaluation of and appreciation for the principles of the Society of Friends. For the past two years Pilgrimage work, or visitation between various groups of Friends, has been encouraged among our young people.

The Young Friends Movement strives to awaken loyalty to the beliefs of Friends. Friends principles stand on their own merits, and it is the desire to convince rather than coerce young people in this matter. Individual responsibility in worship, lives ordered on the teachings of the Sermon on the Mount, the power of guidance by the Holy Spirit, these are things that we would encourage. The movement aims to develop pure and vital Christian experiences within the lives of youth, and endeavors to make religion a daily living service. It seeks new and adequate means of expressing the Christian message, to keep pace with the ever-changing needs of the world. It constantly strives to develop leadership in religious work, and the qualities of Christian leadership in other professions. It attempts to acquaint youth with the great fields open for service. It seeks above all things a deepening and vitalizing of the spiritual lives of young Quakerdom, and hence a raising of the spiritual level of the entire church.

Do these things justify the existence of a Young Friends Board? Should more have been done? I can speak for the past year and a half, at least, when I speak of the handicap under which the Board has worked. For the year ending March 31, 1926, instead of receiving the \$3,000 which should have come to the Board, \$1240.80 was received from the United Budget. You can see on page 40 of THE AMERICAN FRIEND for January 20 what has been received so far this year. No solicitation for special funds has been made except for the General Conference, and few contributions have come in. Do you wonder that more cannot be undertaken? To the Young Friends Board has been entrusted the direction of the Young Friends work, which is the hope of the church for the future. We have been told many times during the past year that everything is going to depend in the future on the young people of today. We long for the opportunity to reach more lives, to offer greater challenges to our eager youth who are casting about for channels into which they should throw their life service, to venture into new and untried fields of activity. We challenge old and young alike to more faithful financial support of the whole Budget, thus enabling your various fields of activity to go forward efficiently with the work they are attempting to do. ELIZABETH MARSH.

From Out the Guardhouse

BY ONE OF THE TWENTY-ONE

IT was an excessively hot day in August, 1918. The scene was a guard room of the military guardhouse at Camp Pike, Arkansas, one of the great emergency camps for the concentration and training of troops during the World War. The guard room itself was twelve feet six inches wide and twenty-one feet long. It was clean, but contained no furniture whatever.

About noon, there was led into the room a group of twenty-one young Mennonites and Quakers. For them this was the climax to a period of over three weeks of exceedingly unpleasant experiences, weeks of testing of faith, of some physical suffering, but more mental anguish caused by the uncertainty of the future and by the difficulty of determining from day to day, and at times from hour to hour, the proper course to pursue. This mental strain was caused further by the constant misinterpretation and slander born of ignorance and intolerance to which their high purposes were subjected. It was augmented too, by the usual lonesomeness, homesickness, and monotony of inactivity which, under the circumstances, were intensified an hundred fold. There had been hope during these weeks that their cases might be handled under the law and President Wilson's liberal rulings: hope that there would be opportunity given to appear before the President's Board of Inquiry, establish their sincerity in their opposition to engaging in war and the military machine in any capacity, and that they might then be granted the "farm furlough" or the "furlough for Reconstruction Work" in France under the American Friends Service Committee.

But now no one knew how long the high barbed-wire fences surrounding the building would shut him off from the world of freedom, action, service, and clean moral living. No one could venture more than a guess as to how long the heavily guarded walls about the cell, with the heavy, padlocked, wooden door would stand between him and everything which seemed worth living for. To remain inactive, merely standing quietly, passively for a principle seemed almost futile, but the alternatives thus far presented had led straight into the war machine, immediately into something which revolted the conscience, and to an overwhelming sense of sin and depression.

The silence of the room was broken at first by the unspeakable curses, insults, and imprecations, which a mob of soldiers about the door heaped upon the twenty-one "C. Os." Even the criminal prisoners in other parts of the building, among whom were some of the lowest specimens of humanity, seemed not to possess sufficient vocabulary for the condemnation of these prisoners for conscience sake. As these sounds gradually died down, their place was partly taken by the measured tread of the guard, who, carrying a loaded gun with bayonet attached, paced ceaselessly around the cell in a narrow lane formed by the heavy wire walls of the cell and the outside wooden walls of the building. Altogether, it was a very trying situation for a group of red-blooded young men who were eager to give their best services to a needy world.

Shortly after the group was locked in, a guard came to the door and gruffly commanded one of the boys to step out. Outside the door, but in plain sight and hearing of the others, he was asked if he wanted to take his medicine blindfolded or with his eyes open. He was led away to no one knew what, and those behind sought to prepare themselves for whatever might come. Ill-treatment was to be expected, since all had had more or less of it in previous weeks, one, a Friend, having been placed in this same guardhouse and, the previous day, knocked senseless and placed in a dark cell.

In the midst of this situation, some one suggested that the group unite in a time of silent prayer. Very quickly the spirit of worship settled through the little band. There was no need for pipe organ, special music, or silver-tongued preacher to entertain or make them believe they were worshipping because of going through the forms. Each sought after God in spirit and truth and received a strengthen-

ing of purpose, a renewed inspiration to be loyal to ideals, and a feeling of courage with which to face any eventualities. Faced with temporal realities, each sought relief in eternal realities. There came as never before, a realization of the terribleness of the world's sins and what it means to suffer for these sins. Inside the wire walls of the cell, righteousness seemed to shine as a white light. Outside the blackness of sin seemed to make the very atmosphere impenetrable to the human eye.

Jesus must have had some such feeling as this during his last days and hours. The crying need of mankind the world over for a new way of life was seen and felt in a never-to-be-forgotten way, and the Christ way stood out vividly as the only way. The shallowness and superficiality of so many things which formerly had seemed quite permissible, worthwhile, and indeed, quite necessary, now stood revealed. There came a new appreciation of the serious side of life, of the bigness of the task of tearing men loose from a blind worship of old institutions, from irrational, emotional, uncritical prejudices and stereotypes, from ignorance and intolerance, and of reconstructing a wicked world on a Christ-like pattern. In silent answer to the shouts and mockery round about, came new resolves, a reconsecration of life to this great task. The determination grew to follow the path of duty to God and fellowmen throughout life as fearlessly and persistently as the guard followed his never ending path around the cell.

It is some such spiritual experience as this that every Young Friend should strive for today and continuously. To be shaken from our self-complacency and our preoccupation with the trivial, less essential things of life; to be rid of our smug, careless satisfaction with "things as they are" and to replace it with an enduring passion for "things as Christ would have them;" to be delivered from our indifference to the events about us far and near and to the direction in which the society of which we are a part is moving and to replace such indifference with a living, intelligently directed concern; to gain more knowledge and understanding of the needs of our remote and immediate world; to develop a new depth of personal consecration to the way of Christ as a remedy for these needs and to become an active popularizer of this Way—these are the things which challenge us today. These are the experiences which may be had not only by the twenty-one, but by all who wish to have them and will put forth the necessary effort, and make the necessary sacrifices.

The reputation for right living, the strengthening of the forces of righteousness in the world, were not accomplished by the early Christians, by the early Friends, nor by any others by means of an exclusive emphasis upon the less vital things of life—fine clothes, dancing parties, movies, a mad race for wealth or what not. Nor does a reputation for doing great things for the world ever come from such an emphasis. Not that these things are necessarily wrong in themselves. The wrong comes in their over-emphasis, in the way they exclude the deeper things from our lives, in their inherent superficiality.

Many are the opportunities we lose. For example, when we entertain a party of our friends, we spend days at a time searching for games and good wholesome means of entertaining them. But we overlook the possibility of spending part of the time in consideration of the pressing vital things which should concern us more deeply than anything else because if they be not considered, they may rise up and destroy civilization. It is, of course, hardly necessary to say that every single thing we do, need not be clouded with something dark and foreboding, for there are limits to all good things. But who would venture to assert that thus far, the human race has thought too much about its problems, has exercised too much of its time and energy in solving them, has applied social

intelligence so continuously as to shut out legitimate pleasures and enjoyments. Obviously the opposite is the case.

Can it be that we must have the unpleasant experiences of the twenty-one before we realize the power of the forces of evil? Does it take such a shock to get us to see how imperatively we are being challenged to action by generations yet unborn? We each need to develop within ourselves the *capacity* for enjoying the deeper, more worth-while, more eternal things of life. "When I was a child, I talked like a child, felt like a child, reasoned like a child; when I became a man I put from me childish things."

No greater challenge, no heavier responsibility, no wider opportunity ever came to any group of people than has come and is coming to Young Friends. We have an illustrious past to live up to. We have a message of which men are in vital need. But we cannot live on the reputation of the past. The message will not spread itself. We cannot sit and congratulate ourselves on our goodness. Our task is a difficult one. It challenges the best that is in us. The crown of success will not come rolling up hill to meet us. We need always to remember that "not failure but low aim is crime" and never cease our efforts. Nothing short of a whole life, every day of it, devoted in whatever way we are best fitted, to the interests of the Kingdom of Heaven will answer the need of the world or satisfy the Divine expectations of us.

The Society of Friends of the future will be just what we make it—no more, no less. What are we going to make of it? To what extent are we living up to our Friendly reputation? What excuse do we have for maintaining our corporate existence distinct from Methodists, Presbyterians or others? What is our goal? With what things are we concerned—the little, trivial, transient things, or with the Kingdom of Heaven which Jesus once intimated was worth giving up all one has for?

Our answer to these questions will be demonstrated to an expectant world quietly from day to day, perhaps without our realizing it, in a number of ways.

It will be demonstrated in the first place, by our individual, everyday lives, by the way we use our time—particularly our spare time, the words we speak or write, the thoughts we have, the way we live and walk with our fellowmen. Important also in this respect, will be the "volume" of our spirit of intolerance, open-mindedness, and our eagerness to explore and experiment in new fields of thought coupled with the exercise of poise and self-control to give us stability and prevent our following naively after every wind that blows.

Secondly, our answer to these important questions will be demonstrated by our attitude toward the un-Christian character of our social order—whether it is manifested in business, industrial, political or other aspects of our collective life; whether it be in the form of intervention in Mexico, attempts to secure military training in various forms, unjust treatment of criminals, lynchings and race riots, the evil side of National Imperialism, a glorification of war and extreme nationalism and attempts to justify them as Christian, a policy of "getting something for nothing" on the part either of employer or employee, or any of a hundred other forms of social sin.

How many books, magazines, and pamphlets dealing with these matters have we read? How many have we told our friends about or bought and placed in their hands? *Our eagerness to study and to inform ourselves on these and other issues will be an excellent test of our determination and effectiveness.*

Thirdly, the activities and results of our organized life as local, quarterly, yearly and Five Years Meeting, will go far toward demonstrating our answer. What of our meetings for worship? Are they matters of form and ceremony, loaded with mere entertaining features, or with dead silence? Or do they indicate our appreciation and utilization of that live silence for which Friends are historically noted? Do they have a spiritual depth and reality, a freshness and vigor which comes from first-hand experience? Do they foster a "worship in spirit and truth" which transcends theological and doctrinal differences, disagreements over evolution, Biblical interpretation, or what not and which preserves us in spiritual unity on bigger things?

What of the results of our organized activities? When reports come in at quarterly or Yearly Meeting that "good progress has

been made" do they really indicate that there has been careful, intelligent work done which has "shaken the world for ten miles around?" Do they mean, to be concrete, that the educative functions of the organization are operating so that there are frequent educational sermons and addresses on questions of local, national and international importance? Do they mean that the young peoples activities such as Sunday School, Discussion groups and Christian Endeavor are concerned with great issues vital to their members both as individuals and as members of society? Again, to be concrete, do these reports mean that "progress has been made" because as a result of the organized activities of the various meetings, there are many individuals in the respective communities whose standards of conduct are higher, whose spiritual and intellectual horizon has been widened, whose better selves have been appealed to, whose high resolves have been vitalized and strengthened and for whose future growth the meeting has a plan? Do the reports indicate that because of the year's work, there will be less immorality in the world; that there are more people who would not take an intoxicating drink if it were ever so cheap and plentiful; that the forces working toward another war will be more likely to fail; that there will be a slightly better understanding of the race question? Are some of the results of the work of the Women's Missionary Society a better understanding of the need for appreciating the good in other religions and peoples, or of the way in which the Missionary movement needs to disentangle itself, if possible, from the arms of economic imperialism?

In short, is it taking all our energy to make the machinery run, or are we making genuine progress? Certainly before we can say that "good progress has been made" we must be sure that something very fundamental has happened to our social attitudes, that our individual consecration to the cause of right has increased, and that our understanding of what is involved in the cause of right in this twentieth century has been greatly deepened.

Finally, our answer to our original questions will be demonstrated by the positive, concrete service which we render, by the extent of our sacrifices for our ideals, by our support or failure to support the educational, reconstruction, missionary and other activities of the Society of Friends and the variety of service and cooperation open to us in outside channels.

That each and every Young Friend choose as his or her supreme object in life a whole-hearted and complete loyalty to the things of the Kingdom of Heaven and then put forth an effort worthy of the object to support them—this is the great perpetual challenge to all youth.

Youth's Quest for Truth

BY GUY L. PUCKETT

ONE of the most beautiful and inspiring of religious pageants that has been produced in recent years is that unique pageant, "The Quest for Truth," written by Eva Betzner. In it, a modern youth meets a modern girl. He suggests and urges that they go to an exciting basket-ball game. She replies that she is on her way to class in Comparative Religions, which is more interesting than a basket-ball game. "Religion," she says, "is the Germ of Truth for which all men seek, the Divine Idea for which they gladly die." As she hurries on, the boy stands, thinking it over.

Presently he sees before him a figure. "I am Religion. Whose gropes for me will find that Germ of Truth for which men seek." He calls before the boy the great panorama of religions, beginning with the primitive fire-worshippers, calling in their religious fervor to the Great God, "Grant us Thy hidden fire!" The American Indian, after an experience of prayer, moves off feeling that the Great Spirit hears and answers prayer. The Buddhist appears; the Chinese Emperor "to the Temple of Worship comes;" the Mohammedan comes with his prayer rug; each worships the Great Father in his particular way, and each moves on, feeling the great reward that comes from heart-felt prayer.

The Old Testament group appears before his mind's eye, praying in the voice of Isaiah to Jehovah and finishing with the prophecy,

"Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel...." Finally the New Testament group appears, led by a Rabbi who teaches of the Christ who had appeared, who "went about doing good" and "who taught men to pray after this manner, 'Our Father, who art in heaven....'"

The girl returns, and when he tells her of his vision, the two agree that they, too, will join that great unbroken line of those who have through the ages been on the great Quest for Truth.

It is the opinion of the writer that modern college youth is beginning to express religion with his own mental framework. This conviction grew out of the experiences at the recent Milwaukee student conference. This does not mean that the past is obsolete; it does mean that youth is preparing, by profiting from the past, to build a better future. A casual glance over the pages of history would illustrate the point. Abraham thought in the terms his father thought in. When he wanted to sacrifice to God, he took his own son for an offering. God revealed to him that that was not desired. The first-born of the flock was substituted, and the ceremony meant something real to Abraham. When following generations looked back to Abraham they followed this form, but, except for a few prophets, they failed to understand the significance of it. These prophets saw the same reality that Abraham had seen, and at the same time, the emptiness of the form built up around his experiences. They heard God say, "I desire mercy, not sacrifice."

Abraham had a great experience, but Moses, profiting by the "findings" of Abraham, was able to have a greater one. Certain of the prophets could see more of God's truth by standing on the

foundation built by Moses and Abraham. Jesus gave his great revelation of God by standing on former revelations to Abraham, Moses and the prophets.

Just so, with all the teachings to which Jesus so often referred, plus the teachings of Jesus himself, plus the revelations of modern science and scientific thought, the present student generation *should* contribute something to the world to which they owe so much. They are in no sense in a position similar to that of Alexander. There are worlds all about them to be discovered, conquered and explored. The hopeful thing is that some of them are adventurous enough to set out. They are not sailing in the Pinta. Their craft is frail enough, but it is the best that civilization has yet offered. This vessel, Education, is large enough to hold a large share of the youth of a generation. Education of the masses has never been so nearly possible before in history. With the whole mental structure of the common people greatly changed by this influence, there are bound to be results, good or bad. Youth is ready to use anything which history, science, philosophy or practical experience puts in his hand. It is seeking to turn this force into religious channels.

Many are only seeking new formulæ to take the place of old, but some are taking to the "Open Road" in religion. They are questing for Truth; they are trying to understand. More hopeful than anything else, perhaps, is the realization that, as Howard Thurman expressed it at the Milwaukee conference, "Jesus is standing at the gates of the Twentieth Century waiting for this lagging student generation to catch up."

Nebraska Central College, Central City, Nebr.

The Basis for Fellowship

BY L. WILLARD REYNOLDS

ALONG with other young Friends I have been trying to discover what are the "fundamentals" of the religion of Jesus. I want to be a fundamentalist—who does not?—if that means getting down to the bottom of things and onto bed rock. I have been long convinced that there are fundamental truths in this religion, truths fundamental for true living. But the trumpet of the church has been giving a rather uncertain sound. Instead of action there is faction; instead of fruit there is friction. The growth of the Kingdom is hindered at home and abroad. As someone has put it, "United we stand; divided we—stand still." We are doing little better than the latter.

E. E. Slosson in one of his "Sermons of a Chemist" says that it is one of the functions of the church to "discover new duties, to develop new and startling extensions of old ethical principles, to apply them, and to teach them to the world as a whole." He further adds that "for the church as a leader there is more demand than ever; for the church as a follower there is no vacancy. As a duplicator, as a drag, the church looks sadly out of place; but a church with imagination, with ideals, will make its own place."

Why should not the Society of Friends, which has been holding the ideal of peace before the world, now lead out in a movement for peace and good-will among the sects? Our very name challenges us to lead the way out of the confusion of bitterness, distrust, suspicion and schism. Is it impossible that Friends can be friends?

The early Friends went far in discovering the foundations of the Christian faith. They pierced the outward and reached the inward. They saw clearly that it is the letter that killeth and the spirit that giveth life. In a day of religious shams they brought a faith that functioned in practical ways and gripped the lives of men. This heritage has brought us close to what I hold is a truth "whose hour has come": that the fundamentals of the gospel of Jesus are so plain and so simple that wayfaring men, yea fools, need not err therein.

Some years ago I went out with a good team and a walking

plow to plow a field. It seemed desirable to start operations in the middle of the field and work out toward the fence. This required that the first furrow should be straight and parallel to the sides of the land. Stepping it off and getting the team in position, I discovered that a tree in the next field was in line with my proposed furrow. I reasoned thus: "If I keep that tree steadily in sight midway between my horses' heads as I cross the field, it will give me a straight furrow." This I did. So confident was I that I did not trouble to look back until the end was reached. Imagine my great surprise to see a great wide curve instead of the straight line. Then it was that I discovered that to make a straight furrow I needed two sights, both to be kept in line before me as I went. One was not enough; three were not necessary.

Jesus has set before us two stakes to steer by: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." "On these two commandments the whole law hangeth, and the prophets." If I am not mistaken these are the fundamentals of the religion of Jesus. Yet these are the things wherein we have been most lacking. Jesus was stirred in his day by those who loved to say, "Lord, Lord," but neglected the things which he said to do. The wise man who builded on the rock was not the man who heard his sayings and *believed* them, but who heard and put them into practice. The coming of the Kingdom has been held back by what Prof. Coe has called "atmospheric amiability." We see our brother naked or hungry and ease our minds by wishing there was something we could do to help. We preach and teach that prayer changes things, and then neglect it in our homes and private lives and prayer meetings. We talk to our neighbor about his soul when the evangelist sends us, and forget him the rest of the year. We sing "All to Him I Owe," and put a nickel on the plate. We say, with our President, that our country is "definitely committed to the new standard of dealing with them (other nations) through friendship and understanding," and then send gunboats to Central America. When the War was upon us why did the church go so far from her

Lord's teachings as her leaders today acknowledge she did go? She had lost sight of the two stakes. People kept right on saying "Lord, Lord," but forgot or feared to do the things which their Lord said. Who are the heretics? Who are the unbelievers? Who are the hypocrites? Are they not those who pass by on the other side from their unfortunate brother, substituting good purposes for good doing, and breaking both the great commandments?

The command is, "Be ye doers of the word and not hearers only." Perhaps the church has been saying "Be ye believers of the word." Indeed is it not what men shall believe that has been the storm center of religious controversy, rather than what men shall do? Yet the more we emphasize belief the more diversity appears. We have been misplacing the emphasis. The fundamental marks of a Christian are not intellectual beliefs, but attitudes of heart—love to God and fellow man.

What that the Quakers have done has been their outstanding contribution to the world? A new theology? No. A new form of worship? No. Is it not rather their application of Jesus' Gospel to every-day life, the love of God and man put in practice? It is Elizabeth Fry reforming the foul prisons of England. It is William Penn making his "Holy Experiment" in Pennsylvania. It is Whittier, the sweet poet, mobbed through the streets of Concord for his anti-slavery agitation. It is the Reconstruction Service in war time; the feeding of our enemies' children; our reputation for truth and fair dealing in business—these are the things that have made the name "Quaker" respected and honored throughout the world. To me these things are fundamental.

What then? Is belief of no importance? Does not action spring from conviction? Is it not true that "As a man thinketh in his heart so is he?" Yes, man must believe before he acts, but the belief that is fundamental is that which gives trust and loving communion with God, and good-will and fellowship with men. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Love God and your neighbor. "This do and thou shalt live." (Luke 10:28).

What then shall be the basis of our fellowship? With whom may I worship? To whom shall my heart be bound in love, and with whom shall I join in service? Let John Wesley answer, for if I mistake not he had got down pretty well to the fundamentals here. In the "Life of John Wesley" by Winchester, pp. 209-211, we read that as early as 1742 Wesley wrote: "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. Whoever, therefore, imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair.... Is thy heart right, as my heart is with thine? I ask no further question. If it be, give me thy hand. Dost thou love and serve God? It is enough. I give thee the right hand of fellowship."

More than forty years later, at the very end of his life, he wrote in the same vein: "One circumstance more is quite peculiar to the people called Methodists; that is, the terms upon which any person may be admitted to their society. They do not impose, in order to their admission, any opinions whatsoever. Let them hold particular or general redemption, absolute or conditional decrees; let them be Churchmen or Dissenters, Presbyterians or Independents, it is no obstacle. Let them choose one mode of baptism or another; it is no bar to their admission. The Presbyterian may be a Presbyterian still; the Independent or Anabaptist use his own mode of worship. So may a Quaker; and none will contend with him about it. They think and let think. One condition and one only is required—a real desire to save their souls. Where this is, it is enough; they desire no more; they lay stress upon nothing else; they ask only, 'Is thy heart herein as my heart? If it be, give me thy hand!'"

In his "Further Appeal to Men of Reason," 1745, he says, "I am sick of opinions; let my soul be with Christians wherever they be, and whatsoever opinion they be of."

In a letter to a friend, dated May 14, 1765 in his Journal, he declares, "Is a man a believer in Jesus Christ, and is his life suit-

able to his profession, are not only the *main*, but the *sole* inquiries I make in order to his admission into our society."

Discussing this matter of beliefs before his Conference once he said: "I have no more right to object to a man for holding a different opinion from mine than I have to differ from a man because he wears a wig and I wear my own hair; but if he takes his wig off and shakes the powder in my eyes, I shall consider it my duty to get quit of him as soon as possible."

In his noble "Letter to a Roman Catholic," 1749, he says, "Are we not thus far agreed? Let us thank God for this, and receive it as a fresh token of his love. But if God still loveth us, we ought also to love one another. We ought, without this endless jangling about opinions, to provoke one another to love and good works. Let the points wherein we differ stand aside; here are enough wherein we agree, enough to be the ground of every Christian temper, and of every Christian action."

Friends in America! If Wesley more than one hundred seventy-five years ago could so write to a Roman Catholic, can we not say, at least to Friends, "Let the points wherein we differ stand aside; here are enough wherein we agree, enough to be the ground of every Christian temper, and of every Christian action." He would receive the Quaker; would the Quaker receive him? We remember the statement of Lincoln as to the kind of church he would join: "When any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both the law and the Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself,' that church will I join with all my heart and soul." Is that a surrender of sacred convictions? No. It is only recognizing the rights of others to their convictions. Is this a lowering of the standards of Christian living? No. It is raising them to the highest possible standard. It is emphasizing the acid test of our religion, the doing. Here is the bed rock that cannot be shaken. Indeed, what else did Jesus mean when his mother and brethren came asking for him, and "He answereth them and saith, Who is my mother and my brethren? And looking round on them that sat round about him he saith, Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, my sister, and mother." (Mark 3:33-35).

Is thy heart right, as my heart is with thy heart? If it be, Friend, give me thy hand, and we will make a new "holy experiment" in Christian love and fellowship. "Hereby shall all men know that ye are my disciples, if ye have love one to another."

American Seminar Summer Tour

DURING the summer of 1927, for the seventh consecutive year, a carefully selected group of educators, ministers, editors, and men in public life will make a first-hand study of the situation in Europe, under the direction of Sherwood Eddy. The party will sail from New York on the Red Star steamer *Belgenland*, Saturday, June 25. It is estimated that with economy the entire trip can be made for about \$700 cabin or second-class passage, or \$600 tourist third class. First-class steamship passage would of course raise the cost. Lectures are held on the voyage for preparation and background, and each morning in London, Berlin, Prague, Vienna, Geneva, and Paris. The afternoons and evenings are uniformly kept free for sightseeing except in Geneva, where a special study is made of the League of Nations. The group hears representatives of all political faiths and endeavors to make a serious study of the political, industrial, and religious life of each country. The party will be restricted to persons in public life who will actively promote better international relations upon their return, and who, through editorial responsibility, public speaking or writing, will be able to exert wide influence on American public opinion. It is requested that others do not apply for membership. Further information may be obtained on request from the Bureau of University Travel of Newton, Mass.

Why They Are Friends

SIX YOUNG FRIENDS TELL US

A number of young Friends were asked the question recently "Why did you become a Friend, or why do you remain one? What do you think should be our particular contribution to the Christian life and thought of the world?" Too many responses came to print in toto, but following are excerpts from the replies received.

HISTORICALLY speaking, the experiences and findings of George Fox; the vital experiences that George Fox had in his own soul with the Infinite; the organization of the principal doctrines; the rapid distribution of these doctrines; and lastly because of birthright membership, I became nominally a Quaker. However, after having developed in such a religiously inclined Society, I have actively become a Friend because of approval by conviction and experience of the following viewpoints held by Friends.

First, because it makes religion for me a way of life, a living process, a free and individual affair. All have apostolic power, and should not depend on others living our religion for us. Second, the strong appeal of the Friends church is in its practice of dispensing with any intricate or artificial network of ceremony, allowing natural condition for the expansion and enrichment of the soul. Third, certainly continuous revelation of God exists, and in turn a continually improving spirit of brotherhood, with a growing emphasis on the worth of the individual man.

During our earthly life there will always be labels. I prefer to retain the label of my forefathers so long as it does not cramp my growth or bar me from assimilating all that I can of good anywhere else.

SELMER ROSEDALE.

West Branch, Iowa.

YOUTH ever demands the new and challenging. It was youth that heard the bidding of the Great Teacher, and went throughout Galilee proclaiming the Good News. It was a young man, who, three hundred years ago, responded to the urging within to proclaim that more than the dictate of a religious oligarchy was necessary to tune men's hearts to the Eternal. Young Friends today ask, as ever, what has my church to challenge me, and why do I owe her allegiance?

As a Friend I am proud of our heritage. Those who have held the name before us have been pioneers along many lines. They have not feared to follow the implications of Christ's message. Today the Friends occupy a place in America that is enviable. But the past means nothing in itself, only as it relates to the future. A record that is enviable is only a challenge to greater activity. I shall endeavor to accept my share of that call.

The Friends have never insisted on a set creedal belief. We can be Friends and still not think in the same manner. Founded at a time when differences were rife and non-conformity was at a premium, Quakerism at its best respects individuality and stands for tolerance. I could not conscientiously subscribe to the doctrinal statements of most of the Protestant churches today. In Quakerism, I find much that meets my need. A tolerant attitude on the part of the pace-setters will allow many of us, with our beliefs in flux or at variance with those ahead, to remain within the corral and ultimately strain the traces with tomorrow's load.

Two things are implied in what has just been said. The first is that honesty of conviction is a thing to be desired. Hand in hand with tolerance goes sincerity. There is no pretence, no sham, in the thoughts of a man who leads. I cannot but feel that this has made Friends of the past real. Christ was not jesting when he said "Love thy God with all thy mind!" Quakerism might well supply the want for honest thinking so much needed in the world today. Secondly, Quakerism has placed a higher value on individuality. It takes courage to trust to the good in men. Faith of the highest

degree is required to give conscience full reign. A respect for each person's conscience, for the idiosyncrasies of his thinking, makes our activity democratic. Tolerance makes individuality possible, sincerity makes it possible. I wish for these, and for me, Quakerism embodies them.

The beauties and values of a silent meeting are a closed book to most of us. The enthusiasm of youth half a century ago has carried whole portions of the church into a movement which unfortunately supplanted the old meeting. Perhaps it is well. Nothing can be more depressing than dead silence. Silence is often a poor answer to the restlessness of youth. But it is unique, and it does have its value. We lack initiative. It costs effort to participate in a meeting where the success is measured by the will power and creativeness of each one present. May we find a place for silence and preserve one of the greatest contributions Quakerism has for the Christianity of the future.

I am a Friend because, as a Friend, I wish to function in my efforts to aid those about me.

EDWIN B. NEWMAN.

Penn College, Oskaloosa, Iowa.

I AM glad that I am a Friend, and more glad that I am a young Friend, because I believe there is more to be done for social uplift in the next twenty-five years than in any period of that length that has passed. The greatest task before those with a far vision today is that of developing international good will and racial understanding in this country. The place which Quakers hold in the hearts of the people of Europe since their war relief work is one which should make us feel greater responsibility. They trust the Friends, and we must, though humbly, use this entering wedge to foster international fellowship. In this country, with the background of our work for and with the American Indians and Negroes, we must not fail to continue and broaden the work so well begun. His way does not depend entirely on numbers, but more upon sincerity of purpose, trust in His strength, and will to do all in our power.

RUTH TRUEBLOOD.

Whittier, Calif.

BOTH my father's and mother's people have been Friends for several years. Until I came to college, I could not give a single reason why I was a Friend except that my father and mother were. And until I made a real effort to learn, for myself why I was and am a Quaker, I could not give myself credit for being one. The chief reason that I am a Quaker is the fact that Friends take the Bible, make an effort to give each verse its proper setting, and then live up to the spirit rather than the letter better than any other denomination I know. In this practice the Friends have distinguished themselves, and if our Society is to continue to stand out as a broadminded denomination, our young people must continue their sincere investigation of the Holy Scriptures.

Guilford, N. C.

BYRON A. HAWORTH.

JESUS brought a dynamic message of love and brotherhood to the world. He did not lay down plans for the solution of such problems as poverty, crime and war which would apply to his time only; he gave us great principles which will guide men in these problems through all time. Never before has the world been so interested in Christianity; not formal, creedal, static Christianity, but in free, dynamic, growing Christianity. Men are asking "How can we have that vital touch with Christ in our lives, and how can we apply his principles to the problems of industry, race and war which baffle us so and for which we can find no solution?"

What a challenge for the Society of Friends! Have we touched the hem of his garment and received power? Are we wrapping

our message in a napkin and burying it, or are we giving it to a world that is hungry? Yes, we are giving this message, and we have given it, but we must have more enthusiasm, more desire, to give it to the world, not as Quakerism, but as Jesus' way of life. We say we are only a small group. Jesus always used small things to illustrate, and small groups to spread his message. Our message is the same message Jesus came to bring, the message of the Kingdom of God, a Kingdom of Love and Brotherhood. Do we as young Friends dare to live this message? It may mean suffering; it will probably mean a cross; it did for Christ. Cost what it may, let us dare to live His way of life, and give his message of dynamic love toward God and man!

Hartford, Conn.

E. MARJORY HEDLEY.

FROM my own choice I became a member of the Society of Friends. Now, while I am at Haverford college, I am asked to tell why I want to remain a Friend. Upon consideration of this question my first answer was, because I believe in the doctrine of Friends. My second reason was because nearly all my friends were Friends, and I expect to live with and work among them. But the more I thought of these reasons, the less important they seemed. Upon analyzing the philosophy of my own religion I came upon what seems to me the main reason why I shall remain a Friend.

Religion to me is the finding of God and living in close fellowship with him. My need is God. God's need is the freedom to live in and work through my life. This is my way of expressing the Friend's message of the Inner Light. With this conception of God, I can know him and serve him without conforming to any external creed or dogma. By and through the teaching of the direct inward communion with God, the Society of Friends has in the past made its greatest contribution to humanity. The need of, and the opportunity for giving such a message has never been any greater than today, when Protestantism seems to be failing because of the emphasis placed on empty ceremonies and creeds formulated by men. This is an age when many members from many denominations are becoming skeptical about their church creed, which has been taught to them as being final and authoritative in all their religious questions. Men and women have been seeking to satisfy their longings and deeper cravings for God by carefully performing what some one else has worked out for them. Too few have been taught to listen to and be guided by the still, small Voice which cries from within. Formalities have even come into our own Society and have often led us astray. Many of our meetings today are heavily burdened with rituals which are only poor substitutes for the need and freedom of personal testimony. We are not encouraging and placing enough emphasis on the value of the individual responsibility in seeking and finding God within.

These needs and opportunities present to me a challenge to remain a Friend and do what I can to meet them. I am happy to have the privilege of bearing the name of Friend, and shall try hard to make the name worthy of its past.

Yadkinville, N. C.

MARVIN SHORE.

We Must Follow Further

BY GEORGE A. SELLECK

BEING a Christian involves living a life of adventure just as much as being an Amundsen and braving the North Pole. But how many of us accept the name of Christ without embarking upon the great spiritual adventures to which he calls us! Can we truly be called followers of Christ without following him?

To begin with, it is a tremendous venture when we make the decision to be a Christian, to allow the Spirit of Christ to rule in our lives. We are agreeing to live our lives henceforward on an entirely new basis. We are admitting something which we have never before proved, and yet we are saying that that shall be at the very basis and foundation of our lives. When you consider it, isn't that an amazing step to take? But is it not true?

This, however, is only the beginning of the adventure upon which we have entered. We must follow further. We are called as Christians to a life of love and goodwill. Says John, "If God so loved us, we also ought to love one another." Jesus goes even farther when He says, "Love your enemies, and pray for them that persecute you." Living such a life of goodwill is not easy. It is hard enough for some of us to maintain a positive goodwill toward those whom we do not dislike, but when it comes to really loving those who dislike us, or hate us, or disagree with us, many of us fall short. Yet that is the adventure we are called to take. It means having faith that the way of goodwill is more powerful, and more lasting than the way of hate or of force. If we really have faith in goodwill, how far it will take us! What a positive force for Christian love and harmony will we become in our communities! It will even lead us to see that the nation which rejects the way of goodwill in its international relations, and takes the sword, shall perish by the sword. And will it not also affect our attitude toward our neighbor whom Christ loved, and to whom God gave a black skin?

There are still other times when we are called upon to make great ventures. Sometimes, in periods of stress, of failure or disaster, we are tempted to doubt whether there is a God who cares, and to wonder whether all our adventures have been folly. It is then that there comes to us the call to make the great adventure of trusting the unseen force to support us, when we know that we should fall without it. It is then our task simply to "Be still and know that I am God."

For the Christian, life is continually an adventure. He is called again and again to place his faith in that which he has not before proved but which he believes in so strongly that he is willing to place it at the very center of his life. This is not foolhardiness, because that power has been tested before, and not found wanting. Faith is not going beyond our reason and "believing what we know ain't so," but is, as Professor Jack says, "reason grown courageous." Faith is more than an intellectual belief, faith involves acting and planning our daily living with the conviction that the world of the Spirit is real, and will not fail us when we rely upon it.

Whether young Friends or older Friends we are each called to make these spiritual adventures. We shall be willing to dare much if we have his Spirit with us. Let us as young Friends prove our worthiness of being called followers of Christ.

Lincoln, Virginia.

China's Nation-wide Bible Campaign

IT is a peculiarly appropriate providence that, just now when China is being torn by civil strife, and when anti-Christian and anti-foreign propaganda are being promoted by students and political factions, writes George T. B. Davis, there should be inaugurated a nation-wide campaign for the distribution of New Testaments. Contrary to the general impression abroad, the great mass of the people of China, and especially those in the country districts, are still quite friendly to the missionary and foreigner. How long this condition will continue, no one can tell. Moreover, probably never before in the history of missions in this land have the people been so receptive to new ideas as at the present moment. It is a time of upheaval and of transition, and also a time of great opportunity. About two years ago, the plan of a nation-wide distribution of neat pocket copies of the New Testament was broached to the Secretaries of the Bible Societies in China. They referred the matter to the missionaries. A letter was sent out to more than 5000 missionaries asking for their judgment on the plan, and if favorable, how many copies they could wisely and carefully use in their district. The project was heartily endorsed by the missionaries, and requests were received for more than 600,000 Testaments. Funds have been contributed for printing 700,000 copies of the pocket Testaments with the prospect of bringing the number nearly or quite up to the million mark. Intercessory prayer is requested by all interested that wisdom may be given in a proper distribution of the Scriptures.

Young Friends Correspondence

HAVE NO DESIRE TO DODGE BIG ISSUES

Editor THE AMERICAN FRIEND:

They say we Quakers are funny folks. It is a bit hard for those of us who have always been Friends to see ourselves. But so far, we who have known the why of our peculiarities have not been ashamed, but glad enough for them. We feel that Friends principles and beliefs just fit into our scheme of things. We like simplicity and quietness; we admire the uncompromising quality of the Friends position; we are proud that we dare to dream with Christ—dare to challenge unflinchingly the Christianity of our war lords, of scheming politicians, of commercial grabbers and of modern Pharisees.

Perhaps we *are* different. That may be our salvation. We have to be big to keep our peculiarities other than foolish; and it takes alertness to maintain virtue in differences. The responsibilities of bearing the Friendly message cannot be carried by a sluggish folk.

More than that, unless we use them, our very difference from other communions may be the greatest source of danger to Quakerdom. And I have seen it; Friends placidly resting their cases on achievement of the past or on the prestige afforded by the efforts of other Friends. We who might have compounded interest on our heritage, wrap our precious talents in an old napkin. Then indeed, our "being different" is a sham. Our times of quiet might be a power but I have seen them monotonous and as deadening as soothing syrup. We respect the other person's right to make a decision, but that should not excuse us from continually bringing vital truths before the minds of others. Our informality, unless spontaneous, is empty. Our hatred of "activity for appearance sake" does not exempt us from any motion. Unless we are careful, our commendable lack of "gush" may send a visitor from our meetings wondering if he were welcome. Our true idea of letting responsibility fix itself has at times resulted in no responsibility anywhere. Our plain meetinghouses are barren indeed unless enriched by the Spirit.

Can it be true! Quakers too drugged and lazy to make use of the uniqueness of their position; to live positively, to teach the youth of the Society the relation between Christ and the problems of today? Why do Friends go to meeting, and then forget? In kindergarten the little children are learning to snub their colored playmates; the grade children are studying wars and making heroes of the generals; the young people are taking industrial exploitation for granted, and becoming the victims of imperialistic propaganda. Oh! but not because we particularly want to. We just have not realized that the Sermon on the

Mount is sound. Growing up in a pacifist church, yet we are not trained to meet crises. Perhaps that explains why, at the time of the War, in only three meetings in Iowa did *all* the boys take the historical Friends stand.

There are so many challenging truths that the youth are anxious to learn. Friends have a chance to show to governments that they, as well as men, must obey laws, that Christ's patriotism is a better sort than flag raising. We young people do not want to dodge the issues of the day; we would like to meet our problems with Christ's solution. We will not be indifferent in our application if you older Friends with your experience will help to show us the Quaker way.

HELEN WINNEMORE.

Penn College, Oskaloosa, Iowa.

HOW MANY WILL KEEP THE BALL ROLLING?

Editor THE AMERICAN FRIEND:

Most of us are aware of the discouraging financial situation existing in the Five Years Meeting. During the past two years I have had the privilege of visiting within the limits of the five Yearly Meetings that hold at least two-fifths of the membership of our organization. I have been surprised at the lack of concrete knowledge of the work of the various Boards. At first I thought it was a lack of interest in the work of the Boards, but upon penetrating deeper I found that the old habits of thinking in terms of "my own Yearly Meeting" have not been overcome.

From time to time I engage in various sorts of publicity work, and the more of it I do, the more convinced I become that simplicity, directness and reiteration in specific localities are the only means of firmly fixing any message in the consciousness of any individual or any group. What do the following slogans mean?—"99 and 44/100% pure," "Follow the judgment of the ten million—buy a —," "It hasn't scratched yet." Those whose economic existence depends on advertising have learned the three above-mentioned principles.

The Anti-Saloon League here in New York has learned that before prohibition can be enforced in this state, the people must be educated to it, and the major portion of their program for the coming year is a program of local education. When each ward in the city, and each county in the state is convinced that prohibition is good for it, the bootleggers will starve to death. I wonder if we cannot learn a lesson from this situation. I wonder if there are enough Young Friends in the Five Years Meeting who have spunk enough and passion enough for the advancement of the Kingdom of God on earth to volunteer their services in a program of edu-

cation as to the work of our various Boards? If one Young Friend in each local meeting would undertake freely the responsibility and opportunity of presenting to his or her meeting at least once a month some specific information regarding the work of some Board, I am quite sure that in a very short time our financial difficulties would be at an end. I am sure that the Central Offices would cooperate with us in the securing of any information we might want.

Quakerism in its formative years was led by people under thirty years of age; the Revival Movement was a youth movement; the Service Work during and after the War was largely done by young Friends. Are we so spineless that we are willing to sit by and leave our workers in our home and foreign fields in the lurch? I will start the ball rolling by working in three meetings.

J. ELLIOTT JANNEY.

New York City.

LIVING UP TO OUR PRIVILEGES

Editor THE AMERICAN FRIEND:

A man said to me the other day, "I believe that America is losing her soul, and unless we stir ourselves she may have already passed the zenith of her greatness and be slipping down the western slope into the twilight." Is it possible that such a picture can be true? I most sincerely hope and pray that it is not.

Whether or not the statement is true, it does contain a great challenge for all Christian people, and I believe for Friends in particular. Friends surely have a unique and important message for the world, or we have no excuse for existence. The great principles of Jesus for which we stand must be the balance wheel for our modern civilization if it continues to become greater and more complex, or the machine will fly to pieces of its own momentum.

Our ideals cannot help the world unless we share them with it. We cannot hope to impress the world with our message of Brotherhood unless we become brothers to all. We cannot expect people to accept our attitude toward militarism unless we live out our ideals. Not long ago a minister of another communion said to me, "I think you people have been too reticent about telling what you stand for. You should have been more aggressive in giving your message."

Some way I cannot help but feel that if we become intensely concerned about living out Jesus' way of life, of telling his message of love and good will to men, that many of our problems will solve themselves. Our local meetings will become flourishing; these in turn will stimulate the Quarterly, Yearly and Five Years Meetings. May we all pray earnestly that all Friends may live up to our privileges in him, that we may advance courageously in unbroken line until Christ's banner will be unfurled everywhere.

LINDELL C. HOCKETT.

Clifton, Colo.

Bird's-eye View of Young Friends Y. M. Activities

Many readers doubtless wonder at times just what is being done in the various Yearly Meetings in the way of Christian Endeavor or Young Friends activities. This interesting data has been secured from the Yearly Meeting C. E. Presidents or Young Friends Superintendents.

INDIANA YEARLY MEETING

There seems to be a concern on the part of Young Friends to have an organization which is distinctly Friendly, yet maintaining the efficiency of the C. E. Organization. This has been accomplished in some places by adopting special covenants. There are a number of very active Young Friends groups that have no organization.

In response to a letter mailed recently to a young representative in each Monthly Meeting asking for group support for the United Budget, the following came, "I believe the Young Friends here are running a temperature! We are hoping they will break out with a case of Budgetitis—the symptoms are good. We accept your challenge and pass it along. Hail Young Friends! May the tribe increase!" (The challenge mentioned was that each local meeting Y. F. group in Indiana Yearly Meeting be responsible for raising funds for the United Budget). It seems to me, as I hear from various Friends, that this letter reflects the spirit of the Yearly Meeting. May the tribe increase till our goals are reached.

Goals, in addition to regular group study, are as follows: February, Support for the United Budget; March, Campaign for Quaker Haven funds—Quaker Haven a permanent grounds for Young Friends conferences and camps; April, Conference plans and pilgrimages; May, Enlisting the five hundred Young Friends to be at Yearly Meeting. Four from each local meeting will do it.

LESLIE SHAFFER, *Y. F. Superintendent.*

IOWA YEARLY MEETING

For two years we have been following, as a Yearly Meeting, a modified form of the National C. E. Fidelity program. Arthur Kellogg, Assistant Y. F. Superintendent, has done much in promoting fellowship and activity by reaching almost every Quarterly Meeting in Iowa by personal visitation and helpful suggestions as to methods of organization. We have departments of Peace, Missions, Temperance and Evangelism in the Yearly Meeting C. E. Union. Two things have appealed to us as fundamental needs for Iowa Young Friends as a group, and we have striven as best we could to meet these needs. (1) The need of development of ability to think together and to share thinking in discussion. (2) The development of group consciousness and enthusiasm. We trust that in the future, development of dis-

cussion courses suitable for the teen age will help furnish the realization of the first. Stimulating inter-society competition has been striven for, and an enlarged program of Young Friends activities at Yearly Meeting time have been first steps toward realization of the second purpose.

BRUCE HADLEY,

President of Yr. Mtg. C. E. Union.

(There is not sufficient space to give the revised Fidelity program as used by Iowa. The regular topics of Worship, Information, Service, Recreation, Fellowship and Organization are used, with modified sub-heads.)

WILMINGTON YEARLY MEETING

The Yearly Meeting Young Friends Committee is composed of twenty-two members. We have had three Committee Meetings since August, with an informal banquet at the third. The members of the Committee have been divided into groups of two to do Gospel Team work. We need to come in contact with each other more, and are planning through these Teams to make a survey of organizations, and then try and suggest suitable working plans.

EDITH GREENE, *Y. F. Superintendent.*

CANADA YEARLY MEETING

There are representatives appointed by the Yearly Meeting in eleven meetings. The majority of the groups hold social and literary gatherings as well as religious meetings. Practically all raise money for our missionary work in Japan. Many of our Young Friends live long distances from Friends Meetings, so have no connection with organized groups. Information is sketchy, because we are so widely scattered in Canada.

JESSIE ROGERS WARREN,

Sec'y-Treas. Y. F. Activities.

NORTH CAROLINA YEARLY MEETING

The outstanding activities of the past year have been along the lines of cooperating with the National C. E. Association, and the Yearly Meeting Friends association; visiting shut-ins, convict camps and hospitals; sending boxes and baskets to needy and unfortunate ones; sending boxes to missionaries. Special emphasis was put on carrying out the C. E. banner points. Our Yearly Meeting conference last year had the largest attendance of any previous year.

We hope to continue the work of last year as mentioned above, and also equip our Executive Staff and Quarterly Meeting secretaries more adequately by supplying them with literature and information in their respective fields. In getting the local Societies to work, we are stressing cooperation on the part of each one to answer mail, and carry out directions. We are making it our goal to have Quarterly Meeting Y. F. conferences

in each Quarter, once each quarter. The work for the conference this year has begun on a large scale. We plan for more field work this year than was done last year. There are 3063 Friends under 21 years of age in this Yearly Meeting.

CHARLES COBLE, *Y. F. C. E. President.*

NEBRASKA YEARLY MEETING

Since Yearly Meeting last June, the Societies of the C. E. have had their summer C. E. camps which were held in four different Quarters so that every Society could reach one of them. (The Yearly Meeting includes three large states). Clarence E. Pickett was the chief leader for these conferences, which followed each other successively. These camps did a great deal in drawing our widely separated group together, and many requests came to have them repeated next summer. Plans are now being made for such conferences ("Tramps," they call them in Nebraska) to precede the General Conference at Oskaloosa next summer. Our C. E. Union has pledged \$75 toward the Yearly Meeting Superintendent's salary, and \$15 toward the support of Margaret R. Parker. A list of prepared topics is being sent to each Society to stimulate thinking along certain lines, to be used in place of the regular C. E. topics for a time. A special C. E. Rally will be held at Yearly Meeting next spring.

MERL J. BENTON, *C. E. Y. F. President.*

NEW YORK YEARLY MEETING

Two Quarterly Meetings have Young Friends definitely organized, and there is a joint Association in New York City. Our chief activity as a Yearly Meeting young people's organization was the conference held on Lake Cayuga in September. A few over a hundred delegates attended this four-day meeting. Seven letters were mailed out over the Yearly Meeting during the year, telling of the activities of some particular Quarter each time. We are planning to write more of such letters this year. As yet we do not know whether we shall have a state conference again. If the move for the Young Friends eastern conference materializes, we will support that.

J. CURTIS NEWLIN,

Chairman Y. F. Activities.

WESTERN YEARLY MEETING

There were quite a number of Quarterly Meeting conferences held last year, with gratifying results. We are recommending the same for this year, all to culminate in the Yearly Meeting Conference. Our Yearly Meeting conference held last summer, July 29-August 1, was well worth while. Over three hundred attended, and it was the big event of the year's work. Our Juniors and Intermediates are rallying to the support of Dorothy Bond in a very commendable way, endeavoring to raise \$100 for her support.

The general program is as follows:

1. Encourage young people to organize as: (a) Christian Endeavor; (b) Society

of Young Friends; (c) Fellowship Groups; or (d) Organized Classes.

2. Encourage Primary, Junior and Intermediate organizations and work.

3. Encourage each group to have well outlined Study Program for year.

4. Forward the study and practice of Stewardship, and participation in Home and Foreign Mission Study and reading contests.

5. Junior and Intermediate contributions to Dorothy Bond fund to be sent through local Benevolent treasurer.

6. Stimulate attendance at all meetings of local church.

7. Promote attendance of entire membership at Quarterly and Yearly Meeting sessions.

8. Plan deputation and visitation work between Societies.

9. Plan for not less than one Quarterly Meeting conference.

10. Plan for one Yearly Meeting conference.

STATISTICS

Number of organized Young Friends groups: (Figures represent estimates).

Western: Twenty-seven C. E. Societies; sixteen Young Friends Societies, three organized S. S. classes, one High School group, two Fellowship groups, one Wood Craft group. Total groups, 50. Total membership, 1130.

New York: Nine C. E. Societies, four Young Friends groups. Total membership, 300.

Nebraska: Twenty C. E. Societies, (four active part time). Total membership, 300

North Carolina: Sixty C. E. Societies. Total membership, 1200.

Canada: Six C. E. Societies. Membership, 100.

Wilmington: Eight organized groups, part C. E. Membership 240.

Iowa: Forty-eight C. E. Societies, four organized groups (Gospel teams or S. S. Classes). Total membership, 1175.

Indiana: Forty organized groups, part C. E. Total membership, 1300.

PLEASE NOTICE

To Friends Meetings, Bible Schools and other church organizations who have been sending packages to Friends mission fields we would make these suggestions. Do not send used periodicals and magazines to our missionaries on the foreign fields. The postage on such material when remailed is exorbitant for you to pay and often the missionary is required to pay a customs duty that is in excess of the value of the package. Missionaries on each of our fields, both home and foreign are subscribers to THE AMERICAN FRIEND and Missionary Advocate as well as to many other current magazines and periodicals. If you will write to the Home or Foreign Board Secretaries before sending gift boxes to the mission fields, it will many times save embarrassment for our missionaries and payment of heavy duty by them.

INDIAN YOUNG FRIENDS
IN TRAINING

Are Leading Their Own Meetings
and Taking Places of
Responsibility

The Young Friends Conference of 1930 or before, may have opportunity to welcome delegations from our Indian young people's groups in Oklahoma. Who knows! Arthur Hadley wrote this past week from Hominy: "Our young people's meeting began with four the first Sunday in January, and had 25 the last. And that isn't the big part; the interest is wonderful. Alfred Oberly has led two meetings this winter. He led last night. He just takes right hold, calls on every one to say something. Our subject last night was 'Our Church.' If you could hear what they say and how they express themselves about their church, it would certainly inspire any one, and remember these are all Indians, with just the white missionaries there to aid. Of course I make out a program for the leader, but to see how they are advancing in taking hold, inspires one. I wish the church at large could just catch a vision of it."

Harvey and Elizabeth Wallace wrote from the old Seneca Mission a few days ago: "With the help of Westine Lietzman and Dorothy Pitman, we have been able to get several new members in Sunday School by supplying them with necessary clothes. One little girl who had not been in Sunday School is coming now and is real interested. We have also made it possible for a family of six to attend Sunday School and church, that did not have clothes to come. They come four miles in a wagon and sometimes walk. One of the boys led our Christian Endeavor and they all are so glad they can be in church."

Westine Lietzman and Dorothy Pitman reported in December: "The first day of this month saw the little band of young converts (resulting from the revival meetings in November) sixteen in all, gathered at the Meeting House for advice and instruction. Each one had a testimony to give and seemed very sincere and earnest, grasping far more of the significance of their step than some older ones realize."

The January report from Susie Meek Frazier for the Kickapoo Mission contains the following: More Indians have attended Sunday School here than ever before. One Indian woman walked two and a half miles to attend. Others rode horseback or came in wagons." "Friends from McLoud have driven with me to Shawnee Sanatorium two Sunday nights when I held services in the absence of Charles Wooten. Over 50 attended. Then on Wednesday, Mr. and Mrs. Fred Schuler went with me for the religious educational classes. I had the small boys and girls in the afternoon. We sing; I tell a Bible story; do Bible memory work and are now making books. We also

have time for quiet games and marching. There are 20 small children in this class. On Wednesday nights I have 40 older boys and girls. We have organized into a Christian Endeavor. The boys and girls are the leaders and each one takes a part. This is a talented group of young Indians.

"A large group of Indian men and women held a tribal council here this month. They sent a special message to Philip to give to the Indian Rights Association. They spent the day here and asked me to read and write for them. The Indian basket ball team has played four games this month. These boys have come often and inquired about Philip. They don't like him to leave them. I am so thankful Alice Frazier Brave is here (Philip's sister.) The Indians love her already-and she is such great help to me. She has been elected Sunday School superintendent.

"I have written a hundred or more letters this month, and have received letters of encouragement from all over the United States. We have missed Philip more than any one can tell. He left when there was great interest, but we are praying for his success in interesting people in the East in the Indian work of Oklahoma. One Indian man said, 'I love to go to the mission church and hear Mr. Frazier talk about that man Jesus. Two peyote Indian men were talking: I wonder if the Jesus Mr. Frazier talks about is the same Jesus we talk about in our peyote meetings?' A Carlisle ex-student replied, 'No, it is a different Jesus with different way of life.' A daughter of this man, Laura Kishketon, told Alice the other day, 'My father and mother use that peyote. It is making them crazy. I hate peyote. I want to live a different life.'

WILL FRIENDS PRAY?

No word has been received from Robert and Margaret Simkin since November 11, when it was reported that the boycott and strike in Chengtu had come to an end and the University would open again. Newspaper accounts do not state whether all Americans have yet been forced to leave Chengtu.

Our missionaries in Mexico through their mission schools and churches are daily bearing witness to the Friendly message of peace and good will to the Mexican people and are beginning to wonder what all this is about that we read in our daily papers.

The Central Finance Board of Jamaica Friends Church is faced with the necessity of raising a large deficit to support their own work. Read the article by Willis Beede found elsewhere in this issue.

Pray for an enthusiastic missionary spirit that the Church at home may see the whole world's need of Christ and may be ready to make any sacrifice in order to make him known to all mankind. A balance of \$44,266.31 is yet needed to complete the Foreign Board's budget by March 31.

Will you pray and pay?

Service Committee Sketches

III.—Russia

Even before American Friends were actively engaged in Relief work in France, we were working with the English Friends in the Samara Province in Russia, where untold misery existed among the thousands of refugees who had been driven eastward from their ruined homes in Poland and Western Russia.

An American Unit consisting of six women—Anna J. Haines, Lydia Lewis, Esther White, Emilie Bradbury, Nancy Babb and Amelia Farbiszewski—went out in June, 1917, and helped the English Friends already in the field. The headquarters of this work was Buzuluk. In this entire area of some 100,000 people there was not a single native doctor. Famine conditions prevailed, owing to a two years' drought. The English Friends had organized their work along lines of general and medical relief. English doctors and nurses were at work in a number of villages. Hospitals and dispensaries were opened, and work rooms established where members of refugee families were given employment. Clothing was distributed, schools arranged for children, and between 1916 and 1918, some 30 or 40 Friends, working through six centers and 15 villages, carried messages of good will to thousands of people representing many different races.

Then followed the terrible days of the Russian Revolution and it wasn't long before it was very evident that Buzuluk would be under Bolshevik control. The Friends workers left on the last train from Samara, and still intent on rendering service, investigated the refugee situation in the Siberian railroad towns. At Omsk, where they found frightful conditions, they offered their services to the American Red Cross with whom they worked for six months. Two members of the mission succeeded in getting through to Moscow where they lived and worked during the winter of 1918-19.

In Siberia conditions among the people were even worse than in the Buzuluk district. Disease was much more prevalent; thousands of people were living in inadequate barracks with the temperature way below zero; others existed in freight cars, or the corridors of public buildings.

It was found that one out of every 12 persons was seriously ill with some contagious disease. In addition to medical relief, clothing was distributed, schools organized, and some kind of employment whenever possible provided for the refugees.

All of this work was extremely difficult due to the political conditions in Russia and Siberia, but the mission workers still there never relinquished their hope that some form of permanent reconstruction, spiritual and material, could be established. They all felt that the possibilities for such work were greater in Russia than in any of the several

countries in Europe, where by that time Friends were working.

So it was with a real feeling of thanksgiving that the Home offices heard that Arthur Watts and Anna J. Haines, after returning to Moscow in August, 1920, had established connections with the Soviet authorities and were making arrangements for a permanent English-American Relief Mission. The cable to the Philadelphia office announcing this urged that an American expedition come out at once and bring with it the largest possible consignment of condensed milk, fats, drugs and clothing. Another door for the service of Friends had opened and this one in a country practically outcast by the nations.

At first the work was confined largely to distributing food to children and children's institutions. During the course of the year, they reached approximately over 100,000 children. From the very beginning the Soviet authorities cooperated with the Mission.

Then word came of the terrible famine in the Volga region, affecting some 20,000,000 people. Anna Haines went immediately into Samara and as soon as possible others of the Mission followed. In a short time some 25,000 children were being fed in three centers. The Friends Unit was the first to reach the stricken people with help and plans were rapidly made to expand the work.

In the files at 20 South 12th Street, Philadelphia, are many letters and reports describing the terrible conditions of the Russian Famine. Hundreds of photographs and slides show all too graphically the suffering of the people, who died by the thousands and whose bodies were piled in graveyards because there were not enough people left who were physically able to bury them. To alleviate in some small way this acute suffering, the American Relief Administration, under Herbert Hoover, and the Friends organized all available resources. The Friends offered to transport and distribute all flour given in the U. S. A total of 55,000 barrels of flour was collected all over the States and shipped as quickly as possible to Russia for distribution in the famine area. Corn, too, and small garden seeds were generously donated. And down in the Buzuluk area, where the Friends Mission operated, over 400,000 of the famine sufferers were

fed and cared for by Friends at that time.

But one year of such work did not begin to meet the needs. And when a large percentage of the crops failed again in 1922, it was evident that the work would have to be extended. The Mission continued its work throughout the hard winter of 1922-23, and food and clothing were distributed; equipment supplied to hospitals and children's homes; 15 tractors were working the peasants' farms, and Russian boys were being trained to run them; and over 2,000 horses were herded down from the Siberian steppes and from Turkestan and sold to the peasants who had lost all their stock. Relief was given as much as possible without pauperizing the people. The adults who received rations had to render some kind of service of public importance; bridges and roads were repaired; buildings cleaned, etc.

Gradually, through the summer of 1923, it became apparent that there was less need for feeding on a large scale, and the work was reorganized and continued on a reconstruction basis.

Public health work was organized and in cooperation with the American Women's Hospitals, an extensive medical program was carried out. District clinics to fight malaria—a great scourge in that district—and for mothers and babies, and tubercular patients were instrumental in starting to build up again the health of these people.

By July of 1924 practically all of the workers were out of Russia, but several remained to carry on, in cooperation with the National Department of Health and the local health departments, the clinics and children's homes. Through the splendid efforts of Nancy Babb, Alice Davis, Mrs. Daniel-evski, Dorice White, and Anna Haines (who returned as a graduate nurse to Russia in 1925 and instructed classes in Moscow in the Health Dept.), the welfare work in Sorochinskoe, Totskoe, and Buzuluk has been turned over to the local governments in excellent shape and we have every hope that the villages themselves will continue this preventive work.

Friends still have an opportunity for service in Russia. Present indications are that such a contribution will continue to be along the lines of health work. We have the respect and confidence of the Soviet Government. At this writing we are the only foreign religious organization permitted to carry on work in that country. We are now considering sponsoring a most important piece of work in Russia, which will, if effective, be of tremendous value to the health program of the Soviet government. A Nurses Training Home, which has long been a dream of Anna Haines, will be a reality if we can get the financial support such a project needs.

WANTED

WANTED—A young woman experienced in teaching English for Christian service in Friends' Girls' School, Tokyo, Japan. School opens 9th Month 1927. Apply to Julia C. Collins, Chairman Candidates Committee, Box 487, Haverford, Pa.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street

Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

BUSY AT TASK OF WAR PREVENTION

Washington Friend Gives Report of Annual Meeting of the National Council

At the annual meeting of the National Council for Prevention of War, held January 19, 1927, the report of the Executive Board showed marked advance over that of a year ago. This year, for the first time, the end of the year shows a bank balance instead of a deficit. That balance does not include the \$25,000 development fund, nor the \$10,000 "Peace with Mexico" fund.

First class mail receipts had increased from 16,000 to 21,000 pieces, over 30%, during the year.

Information on all kinds of international questions is freely given by the efficient secretaries. It is interesting to know that during the consideration of the Naval Appropriation Bill, the congressmen who were working with the Administration against the appropriations for the three cruisers, accepted with appreciation the help of the National Council in winning the case for the President.

The appropriation was not allowed by the House, partly because of a splendid speech made by Hon. Theodore Burton of Ohio, long-time friend of peace, who opposed it for very fundamental reasons. This speech is short and has been reprinted for distribution by the National Council. Those wanting arguments to combat the howl for more funds constantly emanating from the military branches of our government will find their need largely met in a very concise and readable leaflet. The number that can be distributed effectively are free for the asking.

The Legislative Secretary, Mrs. Laura Puffer Morgan, reported further that the Senate Appropriations Committee was expected to add the Appropriation for the three cruisers. If it passes the Senate with that provision included, it will be sent for adjustment of differences to the Conference Committee, composed of Senate and House members. It is believed the House conferees will stand firm against the cruisers if they know they have a majority back of them in the House. There was only a small majority of 24 against the appropriation for the cruisers when it was defeated in the House. There were about 100 representatives not present whose position is not known. Now is the time for the friends of peace throughout the country to let their Congressmen and Senators know what they expect of their representatives in these matters. DO IT NOW—don't wait until next week; the bill may have been passed by that time.

Approval, also, helps the President and he evidently appreciates it. Washington, D. C. Monthly Meeting sent a letter expressing its satisfaction with his position about

the cruisers and a cordial reply was received twenty-four hours later.

The talk at the luncheon was devoted to the consideration of some little known facts of Mexican history by Frank Tannenbaum, who is preparing a study on Mexico for the Institute of Economics.

The latter part of the business meeting was given to the consideration of a report of the work done by various groups over the country in regard to the Mexican situation and a discussion and adoption of a plan of work to be continued until the question has been submitted to arbitration and until there is a more friendly understanding of Mexico's problems in this country. The plan of work suggested for the use of the different organizations was published in THE AMERICAN FRIEND for January 27, on page 63. Careful consideration of this by all Friends is urged.

SINA HODGIN STANTON.

ON THE AGENDA

What the Young Friends Board is Doing

1. There are listed on the files of the Young Friends office the names and addresses for this year of: 659 high school students; 400 school teachers; 1344 college students, representing 52 colleges and universities; several hundreds of names unclassified as to present occupation. These names have been secured from Quarterly Meeting Young Friends workers, local pastors, and registrars of the various colleges and universities. Letters seeking to develop a sense of fellowship and to offer service in any possible way are being sent to these various groups.

2. In the past 18 months there have been mailed from the Young Friends office 1544 personal letters, 18 form letters with a total of 3200 copies; 2300 copies of Conference advertising material; 500 pieces of literature and study group material; 12 reports.

3. Assistance was given to eight young people in locating positions.

4. During that period the Young Friends Secretary traveled approximately 15,000 miles in eleven Yearly Meetings, speaking before 112 groups or meeting with them in conference. Ten Conferences were attended, and five Yearly Meeting sessions visited in addition to the group meetings.

5. The Young Friends Board is sponsoring the publishing of a 36-lesson high school age study outline, which will be ready for distribution soon. This outline contains six sections of six lessons each, on the subjects of peace, missions, race relations, Bible study, stewardship and Friends principles. The complete pamphlet will probably cost 15c.

6. The General Annual Conference will be held next summer at Oskaloosa, Iowa. The dates are July 29-August 7. Printed information regarding it will be available soon.

JAMAICA FRIENDS SHOW HEROIC SPIRIT

A Stirring Appeal to Every Friend in the Five Years Meeting to Act Promptly

Since writing my last article for THE AMERICAN FRIEND, two' experiences have come to me and I must share them with those in the home land who are admirers of the heroic.

On January 13 the Central Finance Board was called to meet in annual session at the home of Jennie M. Hoover in Albany. This Board was created in May of 1926 to assume the responsibility for handling the home mission funds of Jamaica Friends. Originally all funds used for the support of the Jamaica churches and workers were provided by Friends in the home land. But for some years past Jamaica Friends have been contributing to the support of their own work, thus enabling the Foreign Board to decrease the amount included in its budget for the support of the churches and workers.

A review of the giving for the past eight months showed commendable progress on the part of Friends here. More than \$1600 had been paid in for the evangelistic work of the churches. To me the humiliating part of the report came when we were informed that Friends at home had not sent their share of the funds promised by the Foreign Board. Because of this fact and the additional fact that the Foreign Mission Board had cut the appropriation for 1926-27, a deficit was inevitable. I wished again and again that every Friend who has not made regular and generous gifts to the United Budget could have taken my place in the meeting and learned at first hand how the withholding of funds at home brings anxiety, perplexity and strain both to the missionaries and native workers in the field.

But with a fine spirit of devotion and courage the Central Finance Board faced the situation. It was suggested that if every Friend in the Island would tithe his income the whole home mission budget could be raised. Steps were accordingly taken to lay the situation before the churches. A few who were present at the Finance Board Meeting pledged themselves to tithe their income. When one knows that most of the members receive not more three or four dollars a week and that not regularly and that many of the members have families to support it is not difficult to appreciate what it will mean for them to become tithers.

BOARD OF GOVERNORS IN SESSION

Years ago the Happy Grove School was established at Seaside. All through the years it has been offering Friendly education to boys and girls. Wherever I have traveled I have come in contact with men, women and young people who received Christian training in this fine school.

In time it seemed best to place the school under a Board of Governors. The Governor of the Island appoints two members and the Friends Mission appoints six members on the Board. The annual meeting is held in January.

It was my good fortune to be invited to attend the meeting held on yesterday (January 18) at Andrews Hall. Many things were carefully and wisely considered. But the most baffling problem had to do with finances. The treasurer reported a heavy indebtedness. No more money could be borrowed from the bank, some of the teachers had loaned their salaries to the school, others had not been paid for several weeks and a number of very urgent bills were unpaid.

The reason for this indebtedness was not difficult to find. The American Friends Board of Foreign Missions had failed to make regular and full payment of the amount promised to the school, and the Board had failed because Friends had not given regularly and generously during the months that had passed.

A way out of the difficulty had to be found. Many suggestions were made, but none of them seemed to give immediate relief. Finally one of the missionaries who has served long and faithfully on a meager salary said that she would loan the Board of Governors \$500. This loan was made out of her meagre savings over a period of years. The love which prompted the loan touched me deeply, but the shame of the necessity for such a loan swept over me with burning fury. Here I was face to face with the outworking of an inefficient system of giving on the part of the home church. Again I wished that every Friend in the Five Years Meeting could have been in the meeting.

Friends at home, has not the time fully come for us to take our work more seriously? The amount of money needed to pay salaries and keep up all lines of work is not large and could be raised so easily if every Friend would give systematically and proportionately.

I am within calling distance of the Happy Grove School. In the two departments are boys and girls who are dependent for life, Christ, education, the Bible, and a chance to grow and develop into strong, clean, men and women, upon Friends in America. With them is a faculty of splendid, consecrated, sacrificial men and women. Some of them are Americans, some are Jamaicans, but all are filled with a love for God and their pupils. And Friends in the home land can continue to make the larger life possible for these boys and girls or they can cut off that life.

By raising the entire United Budget every cent of the Foreign Board budget will be raised and life, light and liberty will continue to come to these dear people here and to all on Friends Mission fields.

B. W. B.

SPECIAL ANNOUNCEMENT

Indiana Ministers Short Course

No doubt many of our ministers are wondering about the Short Course for this year—when and where it will be held, etc. The committee which has accepted responsibility for this important work is working on plans for the course which will be held, this year, at Spiceland, Indiana, beginning May 16, and continuing to Friday noon, May 20th.

The Program Committee is securing some excellent instructors who will be able to give to those who attend much that will have great practical value in carrying on the work in their respective fields. The plan for caring for the ministers will be the same as in the two previous years, i. e., the Yearly Meeting will pay the board and lodging of those in active service whether pastors or evangelists. (Supply pastors are included).

Let the ministers begin to plan now to attend the course throughout the entire week. Surely no single week in the whole year offers a greater opportunity for fellowship, closer acquaintance and a better mutual understanding than the week of the short course affords.

CHAS. E. HIATT.

BOULDER ACTIVITIES

Boulder Friends Meeting, after losing several good workers last fall by removal has continued to strive on. Recently a family of four has joined in membership and there is a prospect of two more members at next Monthly Meeting. The Men's Bible class has increased in attendance and interest while the women's class has kept its former high mark in efficiency. The Junior boys' class with a membership in the twenties has a minimum attendance of sixteen.

The Women's Missionary Society met with Ida T. Parker, on January 27, with a good attendance. After necessary business was transacted, Mrs. Edna Daniels gave a most interesting list of "Facts on Prohibition." The "army" of Prohibition workers in the United States has always been too small to merit the name, it should be called a regiment. "If we have money and men in sufficient amount and numbers to really see that the law is obeyed we shall need to advance some the coming year. But even now we have great cause for rejoicing in comparing our own country with besotted England in this respect."

An interesting study of the modern Jew was given by Mrs. J. K. Gray, the rate at which he is increasing in numbers, his returning to Palestine, and the manner in which that country is throwing off its lethargy under English control. The concluding thought of this part of the program was the question whether the Christian world is living Christ sufficiently well to evangelize the modern Jew.

The closing chapter of the study book "Our Templed Hills," was given by Marthanna Cowgill in her usual efficient way. The necessity for having the church the cen-

ter of activities socially, intellectually, and spiritually was vividly presented.

Next month the society will begin the study of "Moslem Women" by Zwemer. Refreshments were served and a delightful social hour enjoyed.

IDA T. PARKER.

A ROLL CALL SESSION

China, Maine, Monthly Meeting met in Roll Call session at South China, January 19, 1927, for an all-day meeting, with a pleasing number present.

The morning session was for worship and all were blessed in listening to the helpful words of Susan Sisson Jones and the pastor, Frank E. Jones. It was felt, indeed, that God is not changed, and that in him is power as in the past. The business meeting followed. The usual Missionary period was made interesting by current events from different ones. A few who are members of other churches came in to enjoy the day, and they brought much inspiration and blessing. The meeting directed that a letter and tokens of sympathy be sent to a family near who are in illness. The social hour was enjoyed with lunch for all.

The roll call of membership brought responses from those present with many letters from absent members, and all hearts were cheered by them. Several in high schools and colleges sent helpful letters to be read.

The work of the pastor among the children, the past year, was rewarded with the interest juniors show in the Monthly meeting; five little girls were excused from the day school to attend the Roll Call session. Amy and Ruthie Austin responded to their names with a charming little song; Miriam and Evelyn Jones with Scripture texts; and Stella Carvell with a cluster of short poems.

The losses are keenly felt, many having dropped away at the call of the Silent Messenger since the last Roll Call meeting, and the dear voices and letters are not here, yet the bond of love is strong, and we are encouraged to go on with the work as it may lie before us.

E. MAE CARVELL.

Men for a Man's Task, was the challenging slogan accompanying an invitation to a Men's Bible Class luncheon, February 2, at Whittier First Friends Church, California, which opened the second annual school of methods for pastors and workers of California Yearly Meeting. Special evening addresses were given by President W. F. Dexter, Dr. Lincoln A. Ferris, Dr. W. C. Pearce, Kelly O'Neill, Dr. C. M. Panunzio, and Dr. and Mrs. W. B. Allison. Bible hours were conducted by F. W. Dell on the Meaning of the Cross, and by W. O. Trueblood on the Story of our Printed English Bible. Church administration, the church school, missionary education, and the pastors' open forum were special features.

Where is the Match for This?

A Mark For Others to Aim At

What are we to think of a Monthly Meeting which in the ninth month of the fiscal year has kept its local accounts balanced, has gone several hundred dollars beyond its allotment for United Benevolences and then states in a Yearly Meeting conference that it proposes to close the year with having paid 166 $\frac{2}{3}$ % of its allotment.

Although spiritual values cannot be purchased with money alone, the way a congregation manages its material stewardship affairs is an index, at least, and may contribute largely to the secret of spiritual effectiveness.

We wanted to know the human mechanics of this splendid but unusual situation which is worth advertising. Here it is in brief as given by the chairman of the Finance Committee at our special request. E. T. H.

"On the finance committee are ten successful business men and two enthusiastic women who consider that they are managers of the business firm, 'WILMINGTON MONTHLY MEETING OF FRIENDS,' and by experience have discovered that to be successful in business, all members of the firm must know its financial standing.

This committee does not minimize the more strictly religious side but thinks giving is a vital part of worship.

Early in the year two circular letters containing information about last year's finance were sent to all resident families. Some of the statements were not flattering but proved to the firm that something needed to be done or failure would be their lot. The first letter, in part, follows:

Total money raised, approximately, \$.....

HOW WAS IT RAISED?

..... people gave to the local expenses through the envelope or in one pledged payment.

..... people gave to the United Benevolences through the envelope or in one pledged payment.

..... others gave to the local expenses irregularly.

..... others gave to the United Benevolences irregularly.

\$..... came from loose collections.

\$..... was given through the Ladies' Aid, Men's League, special subscriptions, and special individual contributions.

WHAT AMOUNTS DID PEOPLE GIVE?

..... people gave \$..... a year or more to local expenses.

..... people gave \$..... a year or more to United Benevolences.

WHAT WAS THE MONEY USED?

\$..... went to the United Benevolences for the united work at home and abroad.

\$..... went for work in our own Yearly Meeting, education, evangelism, etc.

\$..... went to pastor, janitor, light, gas, tax, insurance, repairs, etc.

\$..... the special subscription went for

Ada Chapel, work at the parsonage, the garage, the Service Committee, the calendars, Anti-Saloon League, etc.

YOU CAN SEE

That although some members are faithfully giving to the Lord, there are others who do not realize that the church is paying a per capita for Yearly Meeting Stock, and United Benevolences on all members—associate, active, resident and non-resident alike.

That..... weekly givers is too small a portion of our members.

That..... people are too few to pay all the expenses of the church.

That amounts and number of givers ought to be increased.

Signed by the Treasurer.

A FOLLOW UP

In a few days another letter was sent, signed by all the members of the finance committee, explaining in detail the duplex envelope—where the money goes marked "Current Expenses" as well as United Budget. (Our people like "Benevolence" better, so that is what we use.)

The envelope system is simply most convenient for all. It is easier to give the small amounts each week than one large sum and the missionaries and others can then count on a regular income and would not be in financial distress as some of them have been. The various phases of the work have been reviewed and considered carefully again and again and the percentages to go to each cause make an ideal way of giving for all those who are interested. Of course there are some who find it possible to give large amounts at the very beginning of the year to be used as needed and those sums greatly help but for the many who cannot do that, the regular giving through the envelopes has proved a blessing.

Are you giving regularly? If so, are you giving to all causes? Are you giving as much as you think you ought to, compared to your expenditures for other things?

It is a Christian question, a question between you and God, as to how much you are willing to serve in this way.

FOR ABSENTEES

Being interested in the welfare of our non-resident members other than what we might receive from them, our pastor sent to each a letter of inquiry and received many interesting replies. About a week later, a letter was mailed to them which was a condensed form of appropriate parts of both the resident letters. We sent in this last letter, a pledge card asking them to please sign and return by a given date.

On Sunday following these letters, our Pastor preached an educational sermon, speaking briefly on the work of Friends, giving a clear insight to all the work of the Five Years Meeting, then telling us in a

most unusual way of our part in this work. All solicitors were asked to be present and the meeting closed with their consecration. The solicitors were asked to report to the chairman of the finance committee at least within the week. Each pledge was tabulated for the use of the finance committee or any member of the church who wishes to see. We have a splendid Treasurer who keeps us posted as to expenses and receipts as well.

SOME RESULTS OF THIS SYSTEM

The number of members giving to local expenses are greatly increased over last year.

The number giving to United Benevolences has more than doubled.

Many more non-resident members have given to both local and United Benevolence funds.

For two years we have given far beyond our quota to United Benevolence and this year we are assuming one third of the entire allotment for the Yearly Meeting. The Executive Committee is asking some of the other meetings in the Yearly Meeting to pay more than their quota so the Yearly Meeting may have a clean slate.

We are not boasting of what we have done, which is nothing more than we should have done, but hope to help others.

Our accomplishments are due to the splendid business efficiency and cooperation from members of the Finance Committee, the local treasurer and our devoted pastor, O. Herschel Folger."

(Signed) VIRGINIA PEELE, *Chairman.*

ENTHUSIASM CONTAGIOUS

The women of Richmond and vicinity have proved that a real enthusiasm for the work of the church is contagious. When Prof. Millard S. Markle returned from his visit to Jamaica, he brought back with him a fresh and glowing enthusiasm for the work of the Friends there. As he has met with groups of Friends in Richmond to tell them of the Jamaica church and its needs, his enthusiasm has become contagious.

When some of the women of the church learned of the need for quilts for the Lyndale Girls Home, their enthusiasm found opportunity for expression. It began at a luncheon given by Amy Marvel where six eager women employed their time in piecing quilt blocks. The contagion spread to a meeting of federated clubs in the county, and as a result rural clubs, Sunday School classes, missionary societies and other organized social groups of women are arranging to spend at least a part of the time at their meetings in making quilts for the Lyndale Home.

The original enthusiasts are wondering whether this contagion may not spread to other Friendly centers in Indiana Yearly Meeting. If enthusiasm is contagious, why should not Friends everywhere enter more enthusiastically into all lines of activity for the church. Might not a contagious enthusiasm be the solution for many of our financial problems?

QUAKERDOM · AT · LARGE

Beatrice A. Jones, a young Friend of Plummer, Idaho, daughter of H. Orville Jones and wife, has been elected to Phi Beta Kappa at Whitman College. Having just passed her eighteenth birthday, she is among the youngest members of that national scholarship honor organization.

An appreciation of the late Alfred, Lord Emmott, of Oldham, England, appeared in a recent issue of *The Friend* (London). Son of Thomas Emmott, a plain Friend and a successful cotton manufacturer, he bore throughout his life the impress of a sterling Quaker home. In 1889, he was chosen Member for Oldham, defeating Mr. Winston Churchill, in 1911 was raised to the peerage, and was president of the Manchester Reform Club at the time of his death. At one time, he was Under-Secretary for the Colonies, and was for a time chairman of committees for the House.

A Whittier College European Tour is being arranged to leave Whittier, California, about June 17, under the management of the Students Travel Club, via Montreal, P. Q., and the Cunard Steamship Line, visiting Scotland, England, Holland, Germany, Switzerland, Italy and France, and returning August 5. It is being promoted by Paul S. Smith, head of department of History at Whittier College, and Louis T. Jones, director of Project Work. Other than strictly college students, who are qualified by study and experience, may be admitted to the party in limited numbers.

Winifred A. Wildman of Selma, Ohio, has been appointed Secretary for The Young Women's Christian Association of Richmond and will begin her duties March 1st. For the past eighteen months she has been associated with the Y. W. C. A. at Muncie, Indiana, as head of the business girls' department. She is the third daughter of Alvin E. and Anna White Wildman, a graduate of Earlham College, and has received training at the National Y. W. C. A. Training School of New York. The new board of directors is enthusiastic over her acceptance of this responsible position.

Twenty-four copies of the World Heroes Calendar have been placed among the members of Ashboro Street Friends, Greensboro, N. C., by the energetic pastor, Milo S. Hinckle, who also used it as a basis for a Sunday evening talk on "Youth the Credit Side of Life," which found a conspicuous place in the *Greensboro Daily News*. He says, "One catches here a gleam of hope for a better day when the youth of the world in large mass deliberately choose the saviors of life rather than those who have always been held up as the only truly heroic, as

their heroes of the world. It represents, what all lovers of humanity must rejoice to see, a sane independence of thought among the youth devoted to constructive idealism rather than destructive imperialism."

Marguerite P. Barrett, in a recent article of *The Friend* (Philadelphia), rehearses her impressions of the Young Friends Conference last summer at Oskaloosa, Iowa, mentioning especially the courses of lectures on Worship by Elton Trueblood and on Personality by Elihu Grant. "One of the biggest lessons for me, personally," she writes, "came outside of the conference itself, on the first First-day that we were in Oskaloosa. Most of us went to the Friends church in the morning and many, as I, went in a frankly critical frame of mind, with rather more curiosity as to the workings of the pastoral system, than in any properly reverent attitude. But I, for one at least, came away with a truly humble spirit. The form of service, of course, seems very different from our absolute lack of formality, but in spite of the fact that I had gone prepared to see this, it was not the differences that impressed me, but the essential likeness. Through the hymns, the collection, the sermon, there showed always that same spirit which we find in our own meetings. There was the same pervading sense of the nearness of the Divinity, the same restful feeling of peace marking the entire service. It was one of the deepest lessons in the need for lack of haste in passing judgment that I have ever experienced."

NEWS OF OUR MEETINGS

In spite of slippery streets when traveling was most difficult, about thirty of the new members were present to participate in membership Sunday at First Friends Church, Indianapolis, Indiana. Twenty-two have officially passed the Monthly Meeting and there are thirty-two more who have sent for their letters or certificates which await monthly meeting action, which will make a present total of sixty-four new members. Church Day, February 4, had a full program beginning, 9:30 a. m., with an all-day sewing group, the Calendar Club at 1 p. m., Gymnasium classes, supper, music, address by Elden H. Mills, the pastor, on "The Quaker Challenge to a World of Force," and at 8 p. m., Women's Volley Ball practice, Scout Parents Council and meeting of Social Committee.

The Friends Meeting of Gasport, N. Y., held its annual meeting, January 11, at which reports were given for the various organizations of the church. The trustees reported the purchase and installation of a new furnace and also that the church build-

ing had been kept in good repair. Officers for the ensuing year were elected as follows: Elbert A. Stevens, Clerk; George H. Wood, Treasurer; G. Albert Hull, Chairman of Finance Com. After the business was completed there was a session of Hartland Monthly Meeting at which representatives were appointed to Farmington Quarterly Meeting to be held at Gasport, January 22. Preceding this the ladies of the church served a dinner at which about eighty members of the congregation were present.

Farmington Quarterly Meeting of Friends was held at Gasport, January 22, at which representatives were present from Batavia, Farmington, and Hartland Monthly Meetings. The business session and meeting for Ministry and Oversight were held in the afternoon after which there was a conference on Home Mission activities of the Five Years Meeting led by Eliezer Partington of Farmington. At 6:30, the ladies of the church served dinner in the basement after which the evening service convened at 7:45. The main feature of the program was an address by Frank O. Erb, Professor of Religious Education of Rochester Theological Seminary, on "Religious Education, The Task of the Whole Church." The meeting was well attended by Friends and others from nearby churches and everyone was well pleased with the splendid address, the keynote of which was the importance of church members giving their children religious training at home in their younger years when their impressions and habits are being formed, that they may grow up into men and women who will give church activities the proper place in their lives. Mr. Erb also emphasized the importance of Sunday School work in seeing that teachers and officers were properly trained to help boys and girls build good character and religious experience, especially for those children who would not have special training in their homes. He emphasized the point that men and women who try conscientiously to inspire young people to righteous living can put their imprint on future generations. Sunday morning, January 23, Eliezer Partington was present at the Gasport Meeting and spoke acceptably. He also attended the Young People's meeting in the evening and the evening church service.

A community gathering at the home of Lon Humphrey, Woolson, Iowa, brought a large part of our people together as they love to mingle in a social way. This was in honor of Mr. and Mrs. Raymond Kessel who were leaving the neighborhood for their new home in Fairfield, Iowa. They will be greatly missed as they were much used in the activities of the church. Woolson S. S. sent

a delegation of three boys and two girls with their group leader to the County Older Boys and Girls Conference—a rare treat for them. Friends are accustomed to patronize the County work in all religious lines, and find it a means of healthy growth and inspiration. One of our crowded houses greeted Chas. O. Whitely, January 25, when he brought his lantern slides and talked on the Indian work in Oklahoma. Other features of the evening were a talk on systematic giving by Bessie Collins; two readings on the same line; a play discussing the pros and cons of missionary work; and special music—all of which was remarkably well rendered, and taught its own lesson. The Mite Box opening revealed offerings amounting to over twenty dollars, which will apply on the yearly budget of the W. M. S.

George Taylor, pastor at North Holtville Friends Meeting, California, is giving a series of Sunday evening addresses, during February, on the Bible, how it came into existence, why different versions and other interesting things about it, using diagrams and lantern slides to illustrate them. Last month, at the request of Ray L. Carter, he visited the Community Church at Imperial and gave a talk illustrated by tearing paper which held the audience in rapt attention. He also had charge of the service at Alamo where, again, the audience was very appreciative.

The second week in January was known as "Vital Issues" week by the First Friends Church at Whittier, California, for a consideration of soul problems and a victorious way out. Willard O. Trueblood spoke, Monday evening, on "Repressions—Liberty to Captives and Freedom from Bonds" and Tuesday evening, on "Sublimation—Drawing on Divine Resources." Wednesday was Church Night with supper and address on "Mental Adjustments" by President W. F. Dexter. The theme, Thursday evening, was "Christ's Way of Life" presented by W. J. Homan, and on Friday evening, "The Christian's Goal" by Louis T. Jones.

One of the most enjoyable and most profitable evenings yet spent in the new Los Angeles, California, Friends Church, was January 7, when a church dinner was given attended by a large number of members and their friends. Following dinner, the treasurer, W. B. Wickersham, produced a large plot on the church floor showing space for one hundred chairs for purchase and presentation to the church which were soon all bought and enough more to pay a debt of fifty dollars on a recently purchased piano. The following Sunday morning, the pastor, David E. Henley, gave a sermon that was broadcasted from a super station.

San Diego Quarterly Meeting was held at Sunnyside, California, January 7-9, with representatives present from all the local meetings, also the General Superintendent,

Harry R. Keates, Charles C. Haworth from Whittier, and Albion and Martha Gibson from Liberal, Kansas. Particularly helpful were the messages from these visiting Friends. Sunday morning Charles Haworth spoke from the theme, "In Him was Life, and in the evening Albion Gibson delivered a message on Enoch's Walk with God. At the noon hour Saturday the women of Sunnyside served dinner and a social time together was enjoyed by all present.

The week of prayer was observed in a united service of the churches of Whittier, California, held at different churches with sermons on topics outlined by the Federal Council of Churches of Christ in America. For the first time Woman's Ministry was recognized in these meetings Eliza Armstrong Cox speaking at the first session, and Mrs. Lindsley, an ordained minister of the Baptist Church presiding at another session. The week following was given over to evangelistic effort in several churches with good attendance and encouraging results.

YOUNG FRIENDS C. E. STUDIES

Topic—"Christian Citizens."
February 20—Our duty as Christian citizens. Isaiah 62:6-12.

Suggestions to leaders of friendly groups, Christian Endeavors, and other young people's meetings.

This topic suggests a good chance to impress upon each young person the responsibility of Christian example. Why not have an official such as the police chief, judge of the courts, or the mayor address the meeting on "Our Duty to the Government."

DISCUSSION QUESTIONS—

1. What are some of the causes of crime in our country? (Have someone make a list on the blackboard and get these causes from the members of the meeting as a result of the discussion.)

2. How may we help to enforce the laws?

3. If we know a person to be an offender against the law, should we report him?

Whose responsibility is it?

BIBLE LESSONS THAT WILL HELP—

I Peter 2:11-17; Romans 13:1-8; Isaiah 11:1-5; Matt. 17:24-27; Psalms 24:1-6.

COMMENTS:

I just returned recently from a great International Boys' Workers' Conference. There were 540 men in attendance from all walks of life; and from various callings—ministers, Y. M. C. A. secretaries, scout leaders, reform school heads, superintendents of schools, Catholics, Jews, and Protestants. The last words spoken in this great Conference were by Judge Ben F. Jones, ex-president of the International Lions Club. His plea, in these closing words, was for the men of this Conference to return to their respective fields and lead clean, Christian lives.

City governments will never be any better until Christian men and women are willing to lay aside some of the club work; it may be some of the church committee work will have to be turned over to other people, and be willing to get into the city councils, into the city offices, and into political positions. The biggest job in America today is to make America Christian in the truest sense.

Young people, here is your greatest chance. Will you accept it? Don't think "What

should the Government give me," but "What can I give my Government?"

PERRY A. WILSON.

NOTE: Christian Endeavor topics will be discussed each week by Perry Wilson of the Richmond Y. M. C. A. Any suggestions regarding these topics will be received gladly by him. If your meetings are successful after following these topics, please let him know about it.

INTERNATIONAL SUNDAY SCHOOL LESSON

February 20, 1927.

Lesson Text: Matt. 5:13-16. Acts 2:42-47.

13. *Ye are the salt.* The purifying, anti-septic influence in the world. The people who by their presence and influence are to keep the world from becoming utterly corrupt. *Lost its savor*, i. e. its real saltiness. This was less true in Jesus' day than now because salt was less pure. Applied to the disciples it denotes the loss of innermost character, while still retaining the name or appearance of discipleship and goodness. *Cast out*: scorned, despised. This is all that hypocrites, nominal Christians are good for.

14. *The Light of the World.* The source of moral enlightenment, those who by their lives show men what true and right living is. Without this light, society cannot escape from its own corruption. Jesus is not talking about professional religion, but genuine virtue and character.

16. *Good Works.* Both illustrations, the salt and the light, emphasize the influence of character, what men *are* rather than what they seek to *do*. It is in works that we show ourselves like or unlike Jesus, and one man who is like the Master is worth many who overemphasize beliefs about him.

42. An intimate fellowship showing a common desire to live the life of their departed Lord. Community meals and prayer were times of strengthening their faith and courage.

43. The realization of a great task to do and the wonder if they were equal to it. They were passing through a temptation experience similar to that of Jesus. It takes courage to face fearlessly a situation as hazardous as that of the early disciples.

44. Fellowship and companionship are necessary for a healthy and working church.

45. A splendid example of brotherly love and complete generosity. A lesson for us in stewardship.

46. Still Jews but more than Jews. The personality of Jesus had brought new life and a keen sense of serving him.

47. *Saved.* Realizing and experiencing through fellowship of the group and spirit and power of Jesus in their own lives. Belief in Christ and fellowship with the group came simultaneously.

SEEING GOD THROUGH CHURCH SERVICE

Theology and doctrines and creeds of the church all form a telescope through which we may see God more clearly. Every person has a theology, doctrines and creeds which make up his conception and interpretation of his religion. Every person needs them and will have them if he has a vital religion. They are his telescope. But they must be simple and clear and he must be humbly conscious that his individual telescope is by no means infallible, and that there may be others that are even stronger and clearer than his own.

Now, a telescope is to look through and not at. If we fix our eyes upon the telescope, spending valuable time upon its perfection, the organized church becomes the end of all our strivings and we find ourselves gazing upon a perfectly organized church rather than looking through at God whom the church was made to reveal. The

apostolic fellowship had little organization. The teachings of the apostles were evidently moral and ethical. They were most concerned about the behavior of Christians. It was a "way" of life they taught; a spiritual way, a serviceable way, a moral way.

There must be organization, to be sure. But long organized groups tend toward stagnation. This stagnation creeps in and we are scarcely conscious of its coming. But however imperfect the organized church may be, it is still the only hope for the salvation of the world. That being true, it is up to the members of the church to see through and beyond the organization to the Master as he speaks to his followers, saying "ye are the salt of the earth," "ye are the light of the world." These disciples had no church between them and God. They had no crutch to lean on. They followed him literally and directly. When they knew the full significance of following Jesus "fear came upon every soul." Numbers were added to the church daily because of the reality of their lives, and not because they were asked to join a church. Men today believe in God when they see goodness in men. The best men in the world are in the church. They have not lost their savor. They are seeing God through the service of the Church.

RALPH H. BORING.

Central City, Nebraska.

DEATHS

BAXTER—At Stillwell, Indiana, January 25, 1927, Lucy White, wife of John Baxter, after an illness of several months, aged 67 years. She was a member of Stillwell Friends Church and possessed the hope of eternal salvation through Christ. Their fiftieth wedding anniversary would have been in five months. The husband, a daughter, three sons and one sister survive her, also a host of other relatives and friends.

CHACE—At his home in South Swansea, Mass., January 22, 1927, Charles Anthony Chace, aged 80 years. Born in Warren, R. I., son of Obadiah and Esther Freeborn Chace, he was a lifelong member of Swansea monthly meeting which he served as overseer, elder, trustee and treasurer, and for many years was treasurer of Rhode Island Quarterly Meeting and a member of the committee in charge of Oak Grove seminary in Maine. An earnest, diligent attendant of all meetings for worship and business, a zealous advocate for peace, temperance and other causes for human betterment, a quiet, devoted, dependable follower of the Master, he will be greatly missed in the circle where he moved. His wife, who was Adeline F. Slade, and three sons: Benjamin S., of Swansea, Mass.; Dr. Arthur F., of New York City; and Warren O., of Everett, Mass., survive him.

HADLEY—At his home in Wilmington, Ohio, December 21, 1926, Charles Hadley, son of Jonathan and Elizabeth Timberlake Hadley, aged 76 years. A lifelong Friend, he married Emma Gallup in 1882, and to them were born three daughters, two of whom with the mother survive him; also two sisters and one brother. He lived an unpretentious life, was a Bible student ever striving to follow Christ, and cherished the association of his family and friends with an ever abiding reverence and esteem.

HIATT—At the Methodist Hospital, Indianapolis, Indiana, December 8, 1926, Edwin Hiatt of New Castle, Indiana, aged 84 years. Born in Wayne County, Indiana, son of Daniel and Malinda Hiatt and grandson of Eleazer Hiatt, he was a birthright member of the Society of Friends which he always supported in every way. Especially was he interested in temperance work and served several years both on the Yearly Meeting's committee and as county chairman of Pro-

hibition. Surviving are the widow, Bertha W. Hiatt, four children by a former marriage with Catherine Bond, nine grandchildren and one great grandchild.

OUTLAND—At his home in East Chattanooga, Tennessee, January 1, 1927, William M. Outland, in his 76th year. Born at Rich Square, North Carolina, a birthright member of the Society of Friends, he married Julia Wheeler Copeland forty-three years ago and ten years later they came to Chattanooga. His home was the frequent stopping place for many who were attracted by the charm and uniqueness of his gardens where he worked and developed such rare and beautiful specimens of flowers. His life was a bountiful season, rich with the nobility of high character, and his most lasting monument is the host of people from all walks of life who honored him and held his friendship precious. For many years he taught a Bible class in King Memorial Methodist Church. His wife survives him. Interment in Greenwood cemetery.

TAYLOR—At his home in Edwardsville, Kansas, December 16, 1926, Edwin Taylor, in his 83rd year. Born in Tecumseh, Michigan, he was a member of the Society of Friends, also a member of the Kansas Senate from 1892-96, of the House of Representatives from 1896-98, regent of the Kansas State Agricultural College 1907-13, and served on the select draft board 1917-18. He is survived by his wife, a daughter and a son, a sister and a brother.

TAYLOR—At his home near Roseville, California, January 8, 1927, after a brief illness, Martin M., son of Enoch and Mary Elizabeth Taylor, in his 55th year. Born near West Elkton, Ohio, a birthright member of Friends, he was a faithful member of Citrus Heights Friends Church, California. He is survived by his wife, Carrie Taylor, two sons, Merle and Wilson, and two daughters, Verda and Estalene, all at home.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dahin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

KNOXVILLE, TENNESSEE

Knoxville Friends Church, Corner of Luttrell Ave. and Lovinia St. Take No. 2 Street car to Luttrell and walk one block west or take Fountain City car No. 3 to Lovinia St., walk two blocks North. Bible School 9:30 a. m. Meetings for Worship, 10:30 a. m. and 7:30 p. m. Christian Endeavor 6:30 p. m. Monthly Business Meeting held on first Wednesday of each month at 7:30. An urgent invitation to all Friends everywhere. Pastor, John E. Snavelly, residence No. 316 E. Anderson. Phone E. K. Coggins, No. 1622 old phone.

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